

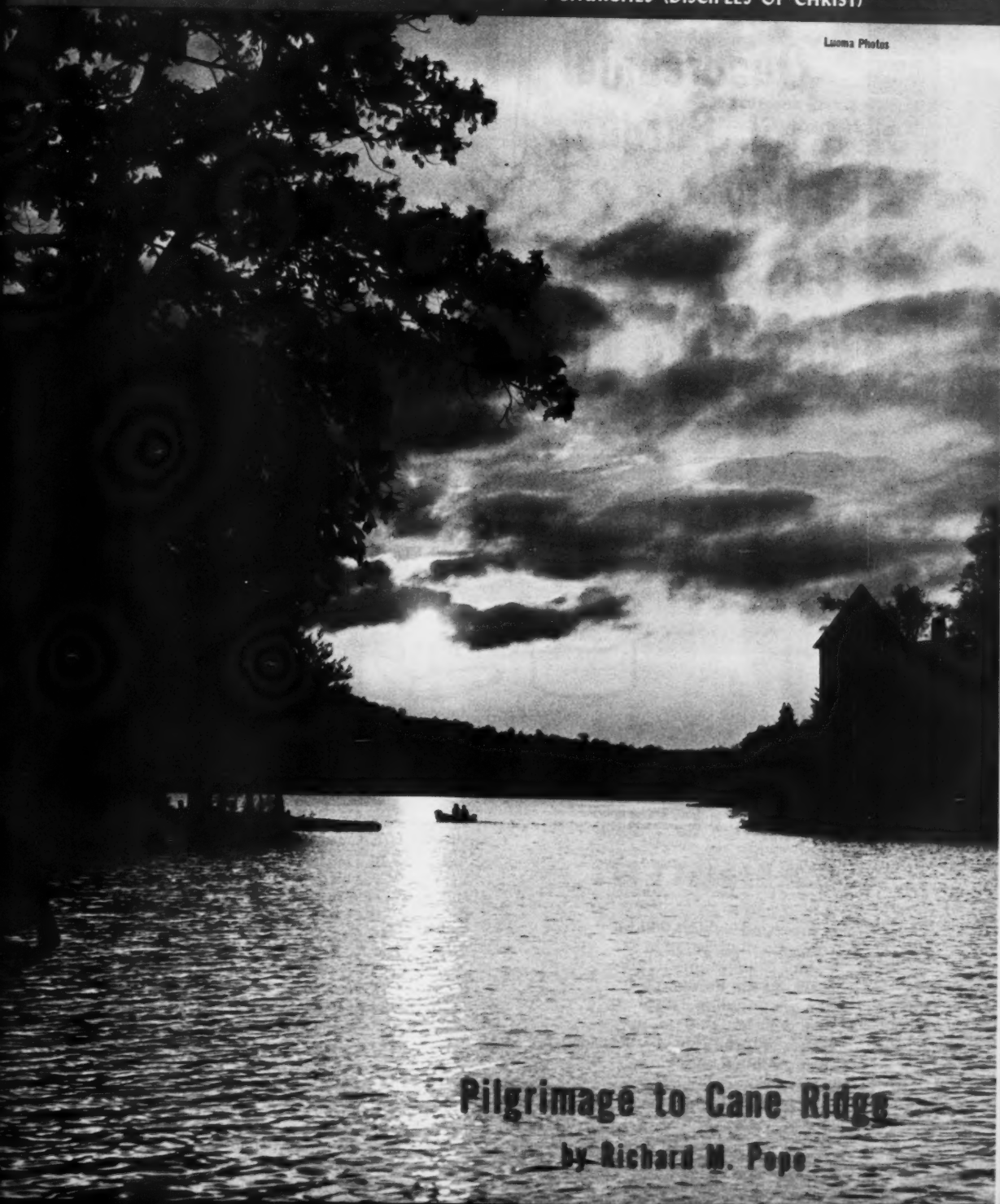
THE CHRISTIAN

July 9, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

Luoma Photos



Pilgrimage to Cane Ridge

by Richard M. Pope

Hey Mom!
Don't forget
the CWF
Quadrennial
at Purdue
July 19-23.
Dad and I can
get along fine.



Meet Marilyn Hotz, Forrestine Haggerty, Carrie Dee Hancock, Charles Bennett, Payson Derby, and Francis Barnes at the Christian Board of Publication—United Christian Missionary Society exhibits. They'll be on tap to answer questions and help you with problems.

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BEQUEST

The stillness of eternity . . .

A waveless breathless
calm . . .

The repose of a heart set
deep in God . . .

The peace in the heart of
the eternal . . .

This "Peace, My peace" the
Christ bequeathed to
me.

by Jessie Whiteside Finks

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CHRISTIAN BOARD OF PUBLICATION

A JOURNAL OF NEWS AND OPINION

Vol. 99, No. 28

ARTICLES

| | | |
|------------------------------------|-----------------------|----|
| Life | Jefferson Davis Greer | 4 |
| Pilgrimage to Cane Ridge | Richard M. Pope | 5 |
| The Recurring Miracle | Fred W. Wolff | 9 |
| Don't Think | Will Sessions | 14 |

EDITORIAL

| | |
|------------------------------|---|
| The Owosso Meeting | 8 |
|------------------------------|---|

FICTION

| | | |
|-----------------------|----------------------|----|
| Night Trick | Sylvester J. Farrand | 13 |
|-----------------------|----------------------|----|

FEATURES

| | | |
|--------------------------------------|--------------------|----|
| Just Among Us Lay Folks | Carl R. Brown | 15 |
| Where the Scriptures Speak | by the Editor | 16 |
| Meaning for Today | Ross M. Willis | 17 |
| Rhyme and Reason | Kelly O'Neill | 26 |
| Book Reviews | | 28 |
| Letters to the Editor | | 30 |
| A Chat With Chet | Chester A. Sillars | 32 |

NEWS

| | |
|-------------------------------|----|
| The Church at Large | 10 |
| Brotherhood News | 18 |
| Campus Coverage | 20 |

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LIFE

by

Jefferson Davis Greer

A Faith to Live by

I LOVE to put a word under the magnifying glass and study it with care and examine it from different angles. To me the four-letter word LIFE is like a polished diamond with many facets—every one of which reflects something interesting and beautiful.

Spring has passed, summer is here and our flowering shrubs are a mass of bloom. Life in them was dormant for months during the winter, but now I see life not only in these flowers but in everything.

What is life? Webster defines it as "The state of being alive." But it is infinitely more than that. Such a definition might answer for vegetable or even animal life, but is entirely inadequate to define human life. The word of God tells us that "the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen. 2:7).

Far above all life is human life. I am glad I have such a love and fondness for children and they know me at sight and edge up to me as if they had always known me.

A little girl stood at the front door watching for me to pass and when I did she waved her little hand and said, "Hello, Brother Greer," and I re-

turned the greeting and went on to church. Later when they arrived at church, her mother said to me, "Brother Greer, you can't guess what Margey said when you passed." I said, "No, what?"

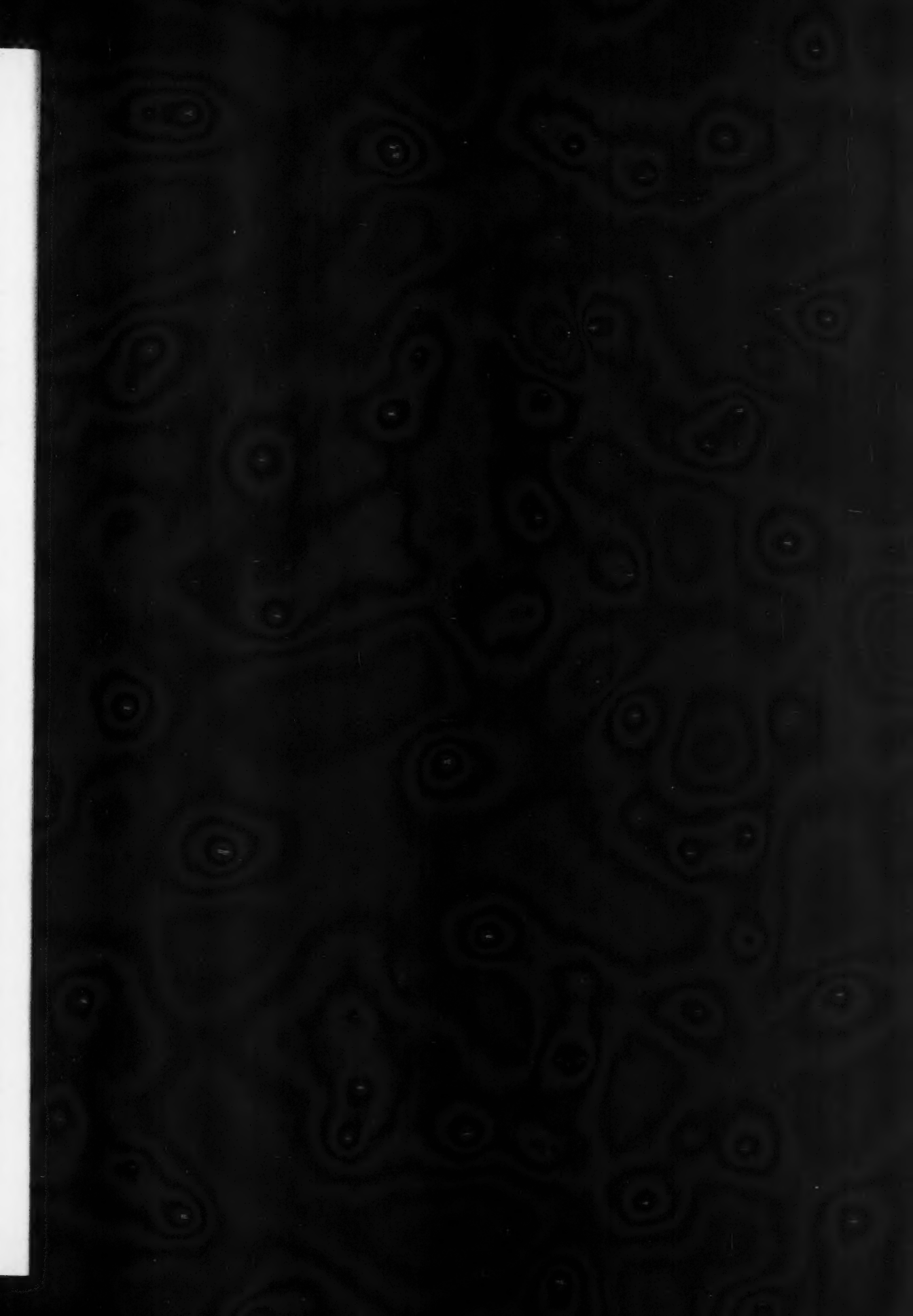
She said, "Mama, everybody loves Brother Greer and Santa Claus, don't they?" I count that the finest compliment I ever received. Don't we love life like that in this old distressed world?

You may say, "I have seen the most gorgeous sunset or sunrise," but I have seen something more beautiful than that. Or you may say, "I have seen the most beautiful landscapes of hill and stream and mountain path," but I have seen something more lovely than that. You may say, "I have stood where the Pacific rolls its mighty billows upon the beach," all of which I have seen, yet I have seen something far more gorgeous and grander than that.

You ask me, what can be more beautiful and sublime? I answer: A beautiful human life! "Unless you turn and become like children, you will never enter the kingdom of heaven" (Matt. 18:3). Here is life in its purity. The gold nuggets or diamonds of life. Or, that character housed in that old body, twisted and bent by disease but glorified by the grace of God.

Beautiful? Yes beautiful beyond compare. But that wonderful life is but a faint image of what it will be, for "Eye has not seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" (1 Cor. 2:9).

Mr. Greer is a retired Christian Churches minister and a resident of the Oklahoma Christian Home, Edmond. He will be 98 years old on Sept. 20.



A Symbol of a Goodly Heritage

PILGRIMAGE TO CANE RIDGE

by Richard M. Pope

SET back from a country road in the midst of a grove of stately trees in the Blue Grass Region of Kentucky, is the old Cane Ridge meetinghouse. Built of great square-hewn logs in 1791, it has become a shrine to the people of the Christian Churches.

To this place, in increasing numbers, come church groups, seminary students, tourists, sometimes whole congregations, to walk about through the churchyard and read the fading gravestones, picnic on the lawn, or worship reverently within the rustic walls of the old church.

Why do they come here? What is it that draws people in pilgrimage to this shrine? What is the meaning of Cane Ridge?

I thought about this question when I first saw Cane Ridge, as I first made a pilgrimage here myself as a student living in a great, noisy, smokey, industrial city of the Middle West. It was like going back into the past, into another world. It was one of those golden autumn days, when the fields were warm in the October sunlight, and the old meetinghouse seemed to drowse in its peaceful setting. And here may be a part of the answer to our question about the meaning of Cane Ridge.

Cane Ridge is a symbol of rural America. A visit to this place is a reminder of the back-woods America that has nourished us, the rural and even primitive past out of which we as a people have

Richard M. Pope is professor of church history at The College of the Bible in Lexington, Kentucky.

come, but which has now largely vanished. I would hazard the guess that most of the people who come to visit Cane Ridge now live in towns and cities, but they have a memory of village and country life that comes back to them here.

Something of the same feeling comes over a crowd at the University of Kentucky football stadium as they stand and sing the nostalgic words of Stephen Foster:

"They hunt no more for the
possum and the coon,
On the meadow, the hill and
the shore;
They sing no more by the glim-
mer of the moon,
On the bench by the old cabin
door . . .

Weep, no more my lady, O

weep no more today!

We will sing one song for the
old Kentucky home,
For the Old Kentucky Home,
far away."

There is something deep in our heritage that is called to mind by the sight of Cane Ridge, something more than nostalgia for the old-fashioned ways of country people, something only half-remembered in the rush of modern life, but that must be remembered, cherished and recovered, as a part of "the American dream."

Cane Ridge is a symbol of the faith of the pioneers. One of the epic stories of adventure and achievement in the amazing history of man upon this earth is the story of how the new world was discovered by the old—how a multitude of common folk sailed



"When I first saw Cane Ridge . . . it was like going back into the past, into another world. . . . It was one of those golden autumn days . . . and the old Meeting House seemed to drowse in its peaceful setting."

across the Atlantic Ocean in frail little ships, settled along the sea-coast on the edge of a vast wilderness, and then began moving westward across that continent. Here were not only hardy, half-savage explorers and trappers, but women and children—whole families—sometimes whole neighborhoods—who worked and fought their way through the deep woods and cane-brakes, or else moved down the broad rivers in flatboats through silent, ominous forests.

They and their children and their children's children kept their faces to the west, moving on through the rich prairies, the vast plains, the magnificent grandeur of the Rocky Mountains, the

Send these, the tempest-tost to me:

I lift my lamp beside the golden door.

"The golden door," and "the golden west" these were magic words for three hundred years.

Now it must be admitted that America and the West did not always fulfill the hopes and expectations of the people who came here. There was loneliness and poverty and hard grinding work with very little to feed the mind or spirit of man. There was brutality and violence, blizzards and droughts, and sometimes there was defeat.

Life on the American frontier was not altogether good. Some-

always admirable, we must also say—if we would be honest—that here was a people who had faith, and whose faith produced works. *It was a radical kind of faith* that led people to leave the homes of their childhood, the association of family and friends forever, in order to journey across oceans, or mountains and plains to seek a new way.

It was the kind of faith that led people to risk everything, to stake health, goods and life itself, for their vision of a better world.

Cane Ridge is a symbol of the Disciples' Faith. Cane Ridge is a symbol of this pioneer faith. But it is also a shrine and a symbol of the faith of the people of the Christian churches.

Our people "grew up," as it were, in backwoods America—self-reliant, democratic and individualistic people. They had little formal schooling for the most part—perhaps a few months in a one-room school where they laboriously learned the words in the blue-backed speller. Their main reading was in the Bible, to which they were deeply devoted.

They were mostly a poor people, like the early Christians, and their churches were plain meetinghouses, often with two doors at the front, and the men sitting on one side, and the women and children on the other, with the pulpit and open Bible on a raised platform at the front, and the Communion table before it.

Our pioneer preachers were one with their people. They spoke their language. They knew no other. The one Book they knew was the Bible, but they studied it with loving care all their lives. They were self-educated, rough-hewn, simple men of great energy and devotion to "the plea" for Christian unity and the restoration of the New Testament church. Often they farmed or taught school and supported themselves and then rode horseback many miles to preach the gospel and teach "the ancient order of things" to some group of earnest farm folk.

One of the greatest of our pioneer preachers was Barton W.

"The faith that sustained and guided them can guide us still. This is the real message of Cane Ridge"

painted deserts, and the high Sierras until at last the blue Pacific is reached. For three hundred years, in one of the most dramatic, daring and wholesale migrations in human history, a people were moving out of an old world into a new world.

America and the West were lands of promise to the multitudes of common folk who made up the bulk of this gigantic migration of peoples. Like thousands of others I count one of the unforgettable moments of my life the sight of the Statue of Liberty from the deck of a ship moving slowly into New York harbor. Many a man has seen it with that incredible Manhattan skyline rising up like a vision across the waters. A man would have to have a heart of stone not to be moved by such a sight, especially if he remembered the words that are inscribed on the base of the statue.

Give me your tired, your poor,
Your huddled masses yearning
to breathe free,

The wretched refuse of your
teeming shore,

times it was a refuge for the lawless and the shiftless. Sometimes those who succeeded in carving out a place for themselves and their descendants, in their struggles against Indians, or the elements, or mortgage, became hard, and materialistic. The activism and materialism of American culture is a part of the frontier heritage. But it is understandable.

Often a young couple began their home by moving west with a team of horses, a wagon and plow, and just enough hard cash to make a small down payment on a hundred and sixty acres of wild land and spent the rest of their lives, both of them, in the hardest kind of manual labor trying to pay off their debts. And sometimes, like Abraham Lincoln's father, they didn't make it, and sank back into a poverty that was deep and that was like a blight on their children and children's children.

But if we must be on guard against idealizing life on the frontier too much, and if we must say that the pioneers were not

Stone who at various times taught school, edited a religious paper, and farmed to support himself and family while he preached the gospel. At one time, while he was farming and preaching half time at Cane Ridge, he wrote:

"My opportunity to read was very limited, being compelled to manual labor daily on my farm, but so intently engaged was my mind on doctrinal matters, that I always took with me in my cornfield my pen and ink, and as thoughts worthy of note occurred, I would cease from my labors and commit them to paper."¹

We should not forget this scene—this farmer-preacher plowing along on a hot day in June thinking about the atonement—about how "God was in Christ reconciling the world to Himself," and then stopping his horse at the end of a row, and going over by his water jug in the shade of a big oak and writing down some notes for a sermon.

We must look back on these pioneers preachers and their people with affection and gratitude. They preached and taught the gospel in a wonderfully effective way, and they have given us a goodly heritage. Cane Ridge is a symbol of that heritage. What Plymouth Rock is to those of the Puritan heritage, Cane Ridge is to those of the frontier heritage.

"*The Church of the Pioneers*" on new frontiers. We are now living in a radically different kind of world than that of the pioneers. The frontier has passed—gone the way of the buffalo, the Kentucky rifle, and the red man. The buffalo is in a zoo, the Kentucky rifles are in pine-paneled dens, and the red man may work for Douglas aircraft. The continent so laboriously fought for, so laboriously cleared with axe and grubbing hoe, so painfully traversed with wagon and team through the course of three centuries, is now spanned by jet aircraft with better than

the speed of the turning earth.

Beyond the golden gate, in a few hours' flying time, the peoples of Asia are rising from their ancient ways to create new civilizations.

We need not pause to ask if it is a *better* world that we now face. I'm not sure that it is a better world. It may not even be as good. But, for better or worse, it is a *different* world, and we cannot go back.

Today there is the new vision of the world given us by science—an infinite, expanding universe in which our planet is but a point in one of the millions of galaxies that are flung through space without any known limits. On the other hand, it is the realm of the atom in which physical reality shrinks beyond any certain limits.

The deeper truth about our situation is, however, that though we have entered upon a new era there are still some unchanging elements in the human situation

"What Plymouth Rock is to those of the Puritan Heritage, Cane Ridge is to those of the frontier heritage"

in all ages. Men still need to be delivered from guilt, death and meaninglessness.

Though we face a new world as full of danger and the unknown as that great silent wilderness faced by the pioneers, the faith that sustained and guided them can guide us still. This is, I think, the real message of Cane Ridge. There are three elements in that faith that must be ours as we face the new frontiers of the 20th and 21st centuries.

First, there must be faith in God. By this I mean a faith that back of the mysterious world in which we must all live and die, there is the God who comes to us through the Bible, in Jesus Christ, to redeem our little lives from futility and darkness, from guilt and death.

Cane Ridge was built as a place where the generations might come to know Him who is the same yesterday, today, and forever.

Second, there must be a faith in the ordinary, human individual when his life is touched and transformed by the power of the living God. He is not very good, as we know, but whoever he is, red, black, white or tan, our Lord loved him and died for him. He must, therefore, be of infinite worth. Whatever political or economic or ecclesiastical order we create in the unknown future must be built upon the dignity, freedom and worth of the individual, or it is nothing.

Cane Ridge was built by neighbors who believed that every man or woman is important in the scheme of things, and it became a "Christian church" because of this deep respect for the freedom of the individual under God.

Third, there must be a faith in the possibilities for good in the future. It is not clear whether the Biblical faith teaches that the triumph of the Kingdom of God proclaimed by Christ will come about in sudden, apocalyptic fashion, or by the hidden processes of growth through the power of God that is at work in both our tragedies and achievements. Perhaps it is not clear because the answer is not yet known. Perhaps the future is open, and man's fate will in part be determined by the decisions we make and the kind of lives we live. If progress is not automatic, neither is catastrophe.

But one thing is clear in the Biblical revelation—that despair and hopelessness must be rejected by all who would live and walk faithfully before God.

The men who built Cane Ridge learned in the Book to have faith in the God and Father of our Lord Jesus Christ, in the infinite worth of the human individual, and the possibility of a better tomorrow.

Cane Ridge is a symbol of the faith of the pioneers who brought our nation, and our church, into being. A pilgrimage there is a journey back into a backwoods America that has all but vanished. But we need "weep no more," for Cane Ridge may remind us of some things that abide.

¹Quoted by W. E. Garrison and A. T. DeGroot in *The Disciples of Christ*. (Christian Board of Publication, St. Louis.)

Editorials

The Owosso Meeting

SOME weeks ago we participated in a "Conference on Unity" held in the First Church of Christ, Owosso, Michigan. The only speakers were the editors of the *Christian Standard* and *The Christian*. No effort had been spared by the three sponsoring groups, independent and cooperative, the Executive Secretary or the host pastor and congregation. As usual, the editors found no difficulty in maintaining a sincere and friendly regard for one another, despite obvious differences of approach to their common concerns.

The value and effect of such a gathering are difficult to assess. Since a previous meeting had ended unfruitfully and with emotions running high, the leaders felt that they would like to have everyone sit back and listen this time. This had the advantage of providing a congenial meeting for the general membership and the disadvantage of creating tension in many a minister's mind as he thought of perfect answers to the speakers' views but had no chance to express them in public.

Due to our former "chief occupation" in the teaching world, we cannot help thinking back over the history of this issue. Almost as soon as the convention and the missionary society were formed in 1849, some individuals and congregations doubted the scripturalness of such action and began to head in another direction. In 110 years the Churches of Christ (our people insist on referring to them as "Anti-Organ" or in some such unrealistic language) have surpassed the Christian Churches (Disciples of Christ) in number.

The insistence on the name "Church of Christ" by some of our local congregations and "Christian Church" by others has had no appreciable effect on division or unity. An important thing to note is that the Churches of Christ now claim 16,000 congregations and over two million members, without any state or national organizations at all. One congregation is often able to persuade other congregations to send missionary money through it, to support numbers of personal representatives around the world. But there is no "organization."

Those of us left behind, or, who ran on ahead, depending upon interpretation, had sufficient differences to bring a second convention, the North American Christian Convention, into existence in 1926. The first issue of a new paper, *Spotlight*, had said, in September, 1925, that once "all were united on the plea of unconditional surrender to the word of God, and the plea spread and prospered gloriously," but now "all this is changed. In-

fidelity has assumed the mask of piety, and invades our pulpits, preaching the gospel 'over the left.'" By this time, we had conveniently forgotten the disunity made public in 1906 by the first U.S. Census listing of the "Churches of Christ." There have been times when the advertising of the North American Christian Convention spoke largely of the "preaching emphasis" as opposed to organizational reports in the International Convention. However, the gradual trend has been toward a feeling of distinct separation.

An excellent article in the *Christian Standard* some two years ago advocated the attendance of those who support the North American in ecumenical gatherings, where they could make their witness. This has the characteristics of a request for separate identity. An editorial in the same issue raised some questions.

We have supported, verbally and by announcement, the unity meetings in Wichita (to be held in Tulsa next, March 6-8, 1962), in Joplin and in Owosso. Those who know us as we are, and not just as they imagine we must be in order to fit a preconceived image, realize our concern for such unity as we have left. They also know what we consider the way to keep it. They know that we consider it absolutely essential, as well as permissible, to have all the fellowship possible with all denominations.

It is obvious that fellowship and unity on both levels, denominational and interdenominational, is not considered possible, or right, by many sincere brethren. It is the sincere brethren who will have to deal with one another. You can write off the opportunists and those who have to have their way because of some internal, primordial urge.

Can the sincere brethren maintain the fellowship which we still have? We would assume from the Owosso talks that the two editors differ on the basis. Our personal stand is for unity on the Lordship of Jesus Christ, our Savior. We readily admit that various additional biblical interpretations have been made the minimal basis for fellowship, through the centuries. So far, these choices have resulted in nearly 300 divisions. Some of these doctrines, like immersion and our concept of the Lord's Supper, are very dear to us. However, we can find an important amount of fellowship with others who find the necessity for an apostolic ministry in the New Testament, for example, although we can't see it.

It seemed to us that the pressure at Owosso, both in the formal meeting and in the inevitable conversations afterward, was to find out whether this

editor held the true doctrine. Like Barton W. Stone at Lexington, in 1832, "We never asked them what their opinions were."

At present, then, it appears that there are among us those who follow the Roman Catholic, Southern Baptist, Missouri Synod Lutheran and Churches of Christ approach of fellowship only with those who hold the "true doctrines." This makes for splendid isolation. There are those among us who follow generally the approach of Methodists, Congregationalists, American Baptists and others, who

exercise all the fellowship we have, fully recognizing the present barriers to unity among us. One sees various shades of these two approaches all over our brotherhood.

We are not arguing in this statement that our approach should have God's blessing. We have tried to write our impression of the "status quo." If this is not the state of our present disunity we will be glad to print the correct version. And, of course, we continue to welcome those who take sides.

'We were surprised to find her living in a big, comfortable house with several other ladies.'

The Recurring Miracle

by Fred W. Wolff

On a cross-country trip we stopped to see an old lady who had been very kind to us in earlier years. We were concerned to ask about her economic welfare.

We were surprised to find her living in a big, comfortable house with several other ladies in her age-group. She told us that she had everything she would ever need, and would continue to have it as long as she lived. "In fact," she said, "when I entered this house every worry I had slipped off of my shoulders, never to come back." How could her circumstances have changed so greatly?

Next we entered a room where a bookkeeper was opening the day's mail. On the desk laid a pile of checks from individuals and groups: money sent for the maintenance of these aged folk. Many of the checks came from so far away that we doubted whether any of the senders had ever seen this house, or had a personal acquaintance with anyone in it.

As we were on the point of leaving we saw a car being unloaded at the door. It was packed tightly with gifts for this group. Things like this don't just hap-

pen. They are nothing less than miracles.

Pursuing this thought we asked, "What is a miracle?" An average definition would be "A miracle is a phenomenon that cannot be accounted for on a basis of natural law."

The thousands of dollars which built this house, and now continue to support its service, are not to be accounted for on a basis of natural law. These represent personal decisions in the minds of many people. They are not the effect of natural law. Neither can they be accounted for by civil law. This is not taxation. Nobody *must* do such things. These are free-will offerings from individuals and groups who could have kept what they gave.

The motive prompting them is not "natural." The "natural man" says, "What's mine is my own and I'll keep it for personal use."

The viewpoint of these givers has been transformed by the effect of the life of Christ on human life. And that is a miracle. It rises above the natural into the supernatural.

The first phenomenon in this

long series was observed in Jerusalem. The first committee appointed by the first church on earth was a committee on benevolence. Luke writes of it in his history of the early church. (Acts 6:1-5.) Stephen was chairman of that committee which made a better arrangement for benevolence. (Acts 4:34-35.)

In these latter days we have restored the recommended practice of the apostles: we have organized ourselves in a permanent society for the best possible use of our gifts.

The motive is still as "other-worldly," as opposed to natural law, as it was in the beginning when the church was young. It is a recurring miracle.

It is the answer to a question which comes to the thought of a visitor in one of our benevolent homes: Why is this? It is so far from the ways of the commercial world. Few, if any, of the folk kept here in comfort are known to the donors of these gifts. In any legal sense none of the donors owes these homes one cent. Yet they continue to give and find joy in doing it. It is no less than a repeated miracle.



Ross Urges Unity for Proclamation of Gospel

CHICAGO—Dr. Roy G. Ross, general secretary of the National Council of Churches, warned here that only by united action can the churches be convincing in their proclamation of the gospel—"the sole hope for preserving civilization in this day of scientific, political and social upheavals."

He told the NCC's policy-making General Board, meeting here: "We dare not neglect in such a time to seek the fullest understanding of both our mission under Christ and our unity in Him as His agents for the fulfillment of that mission."

Dr. Ross submitted to the Board a plan for stimulating ecumenical education and development with the long-range objective of making the ecumenical movement effective in all communities.

"Declarations by national or world church bodies regarding their ecumenical commitments create an impression of insincerity," he asserted, "when their local congregations seem to proceed as branches of sectarian bodies without any vital form of communication and cooperation with one another."

He commended union services but cautioned that local churches "must not be allowed to think that an interchange of pulpits" or joint services alone "constitute an effective ecumenical witness."

"It is much more to be desired," Dr. Ross added, "that there shall be continuing evidence in the community of profound understanding and love among Christians and a united attack in depth upon the forces which violate its moral, ethical and spiritual well-being."

"Question 7" Award

NEW YORK—The National Council of Churches has given its first feature film merit award to "Question 7."

The film pictures the persecution of Christians behind the Iron Curtain, specifically in East Germany.

In presenting its "highest rating" honor, the NCC board commended "Question 7" to member churches "in the hope congregations will ask local theaters to show it and their members to see it."

Ministry in Parks

NEW YORK—The 20 million vacationers who visit America's national parks this summer will have an opportunity "to relate nature's beauty to the purposes of God and man" in services of worship conducted by the National Council of Churches' parks ministry.

This year 156 students from 38 theological seminaries will organize and conduct worship services and serve as chaplain-counselors when they are not busy acting as desk clerks, waitresses, bellhops and filling station attendants in facilities of 33 of the nation's national parks.

Now in its tenth year of operation, the park's ministry is a joint program of the National Park Service Personnel and the National Council of Churches.

Student minister-workers from the Christian Churches assigned to national parks for this summer include the following: Michael Flanagan, Phillips University, to Yosemite National Park, Calif.; Clement Graham, Phillips University, to Manzanita Lake, Calif.; Hugh H. Tidwell, The College of the Bible, to Yellowstone National Park; and Ellen A. Frost, The College of the Bible, to Crater Lake National Park, Ore.

A. Baptist Leaders



—RNS Photo

WARNER R. COLE, pastor of Covenant Baptist Church, Detroit (left), was elected president of the American Baptist Convention at its 54th annual meeting in Portland, Ore. Also shown is **Miss Pearl Rosser** of Chicago, second vice-president.

J. Edgar Hoover Backs Ministers; Hits Attacks

NEW YORK—FBI Director J. Edgar Hoover, condemning "unfounded" charges of Communist infiltration of churches, asserted that the "overwhelming majority of our clergymen are today wholly loyal to our nation and are working valiantly to protect our freedoms."

Writing in the *Crusader*, American Baptist newsmagazine published here, he stressed that this is not the time "for name-calling, for unfounded accusations or publicity-seeking charges designed to confuse, divide and weaken."

He said clergymen in this country "need the full support of patriotic Americans in our common struggle" against communism.

Mr. Hoover noted that "over the years, as could be expected, churches and religious organizations have been—and will so remain—targets for Communist infiltration."

Unity Leader Predicts Blake Plan to Fail

SEATTLE, WASH.—A leading Lutheran exponent of church unity took issue here with the widely heralded Blake proposal to merge four of the country's major Protestant bodies and predicted that it would not succeed.

He said the plan was doomed to failure because "the Churches to be involved are composed of too many heterogeneous elements of doctrine, traditions and practices."

At the same time, he called for greater efforts toward total merger of the many groups in American Lutheranism because "it is God's business."

The criticism and the challenge were voiced by Dr. P. O. Bersell of Minneapolis, Minn., president emeritus of the Augustana Lutheran Church, which he headed for 16 years (1935-51).

He also condemned the John Birch Society as "playing into the hands of the Communists," deplored clergy encouragement of "the ill-fated adventure" of the Freedom Riders, and pleaded for more intensive efforts "to lead men to Christ" as the one way to combat atheistic communism.

Protestant Minister Urges Backing for Attorney General

Gambling Issue

WASHINGTON, D. C.—A Protestant minister active in leading a crusade against organized gambling in southern Maryland said church groups should "wake up" and give effective support to President Kennedy and Attorney General Robert F. Kennedy in securing passage of bills they have recommended to Congress to curb use of interstate commerce by gamblers.

Andrew Leigh Gunn of Indian Head, Md., made the comment after he had testified before the House District of Columbia Committee on behalf of local legislation to curb gambling activities in the nation's capital.

Mr. Gunn spoke on behalf of the Methodist Board of Christian Social Concerns and the Churchmen's Commission for Decent Publications.

Mr. Gunn told newsmen, "I don't understand why church groups, which have repeatedly expressed their concern over the matter of organized gambling, have not come forward to urge Congress to give top priority to these measures which would do so much to stop the interstate operation of organized racketeering."

At a Glance . . .

NCC Board Actions

CHICAGO—At its business meeting here June 8-9 the General Board of the National Council of Churches took the following actions:

ENDORSED: A new Council committee and administrative structure for long-range planning which will set fresh church goals for the decades ahead and aid churches in achieving them.

WELCOMED: A gift of \$75,000 from an anonymous donor to help finance the long-range planning program.

ELECTED: Robert C. Dodds (United Church of Christ), of Waterbury, Connecticut, to the new Council post of General Director of Planning.

APPROVED: Plans proposed by Roy G. Ross, Council General Secretary, for intensive ecumenical education and development in local communities throughout the nation.

COMMENDED: The "non-violent movement" to achieve equal human rights under the Constitution for racial minorities and condemned related mob violence in any form.

EXPRESSED: Grave concern over the ethical problems which underline U. S. policies and laws governing immigration.

ASKED: The Council's Division of Christian Life and Work to frame recommendations on immigration policy for future General Board consideration.

HEARD: That the Church and its programs are in peril in Portuguese Angola and in Indonesia, due to revolutionary violence and reprisals in the former, and rising nationalism in the latter country.

JOINED WITH: Clergy, civic and business leaders of Chicago in a luncheon gathering to hear Council President Miller in a major address declare the Church must continue to follow its ancient course in speaking responsibly on issues vitally affecting social man.

The board will meet next in Kansas City, Mo., February 26—March 2, 1962, for a five-day session.

Co-President of United Church to Seminary Post

Dr. Hoskins Professor

NEW YORK—Dr. Fred Hoskins, co-president of the United Church of Christ and chief executive of the Congregational Christian Churches' General Council has accepted an appointment as a professor at Chicago Theological Seminary.

He will take up his new post next January, according to an announcement from the United Church's Office of Communication here.

Dr. Hoskins and Dr. James E. Wagner of Philadelphia, president of the Evangelical and Reformed Church, were elected co-presidents of the United Church when it was formed in 1956. It represents a merger of the Congregational General Council and the E & R Church.

At the Chicago seminary, Dr. Hoskins will be professor of parish ministry, a newly created chair. Founded by Congregationalists in 1855, the seminary is open to students of all denominations.

237,000 Attended

Crusade in Tokyo

TOKYO—The month-long Greater Tokyo Christian Crusade, conducted by World Vision of Pasadena, Calif., closed with a flourish which saw about 20,000 persons seeking to push their way inside the 10,000-seat city auditorium for the final rally.



Classified advertisements are accepted at the rate of 25¢ per word, subject to editorial approval. Minimum charge \$5.00.

Christian minister with Social Security to supplement salary—wide experience with large city churches—would hold revival during July or August with view of locating. Write "Christian Minister," 708 Empire Building, Pittsburgh, Pa.

Chicago Interchurch Center Is Planned

CHICAGO—The Church Federation of Greater Chicago has given the go-ahead to negotiate for purchase of the 16-story Lake View building, 116 S. Michigan, for a downtown interchurch center.

The center would be similar to that opened in New York City which houses the headquarters of the National Council of Churches.

Arthur Farlow, head of the federation's New Spiritual Goals Committee, told of the plan at a joint meeting here of the federation's board and the National Council's General Board. Mr. Farlow is a Chicago advertising executive.

He said a drive would be opened to raise funds for the purchase and development of the building as a center.

It recently moved its headquarters to the Lake View building.

Obscenity Commission

WASHINGTON, D. C.—The Senate unanimously passed and sent to the House a bill creating a special federal commission to study the problem of obscenity.

Sponsored by a bi-partisan group of 22 senators, the new measure would establish a 15-member commission on noxious and obscene matters and materials.

At least three clergymen, one from each major faith, would be appointed to serve on the commission, together with two members of Congress, and at least one state attorney general, one county or city prosecutor, and one professional law enforcement officer.

It also would have one member each from the moving picture, radio-television, and publishing industries. Government agencies to be represented on it would include the Post Office Department, the Department of Justice, and the Department of Health, Education, and Welfare.

Sidelights in the News

About Fund Raisers

ST. PAUL, MINN.—Groups with a "bona fide religious purpose" are exempt from a new Minnesota charities registration law enacted by the state legislature and signed by Gov. Elmer L. Andersen.

But the exemption applies only as long as no professional fund-raisers are involved.

Under the law's terms, a church that hires a professional fund-raiser to ring doorbells for the parish building fund would have to comply with the law.

This requires registration with the secretary of state and the furnishing of annual financial statements, audited by a certified public accountant, detailing receipts and expenses.

The new charities registration law is an outgrowth of last year's investigation of the old Sister Elizabeth Kenny foundation. A report issued by Attorney General Walter Mondale showed misuse of Kenny funds through coverup financial statements and inadequate supervision by the board of directors.

Pavilion Now Church

THE HAGUE—Work has begun on converting a former world's fair pavilion into a new sanctuary for the independent American (Protestant) Church here.

Formed in 1956 by Gilbert Bremicker, formerly of Chicago, and a group of Americans residing here, the church purchased the Protestant Pavilion at the close of the 1958-59 Brussels World's Fair and shipped it here by barge.

The steel, aluminum and glass structure with stained plexiglass windows has been modified by Swiss-born architect P. Calame Rosset of Brussels in cooperation with M. Immerzeel, a Dutch architect, to provide facilities for a full church program.

A reception room, office, large children's room, nursery and kitchen have been added. The previously open second floor has been partitioned to provide classrooms, a meeting room for 125 persons and a choir loft overlooking the adjacent chapel which will seat 300 worshippers.

Cost of the conversion project will

approximate \$200,000, of which \$80,000 already has been raised by contributions from the congregation and from other Protestants in Holland, the United States and other parts of the world. An additional \$40,000 has been pledged.

Blow to Fascism

PORTLAND, ORE.—After a seven-hour hearing before the City Council here, the controversial group known as Freedom Center, Inc., was refused permission to solicit \$80,000 which it said was needed for its fight against communism.

City Commissioner Stanley W. Earl questioned the use to which the funds would be put. He said the "Freedom Crusaders" were not fighting Communists so much as they were fighting churches, labor unions, the United Nations, the Supreme Court and even former President Eisenhower.

He submitted literature which he said bore the stamp of the Freedom Center and purported to be published by followers of racist Gerald L. K. Smith.

The application also was disapproved on grounds that the funds would be used mainly to build a \$50,000 residence for the Huss family (Walter Huss is leader of the group) and because the organization appeared to be a "family dynasty."

Blow to Predestination

DALLAS, TEXAS—One of the severest of Presbyterian doctrines—predestination—was softened by an action of the 101st Assembly of the Presbyterian Church in the U.S. (Southern).

By a vote of almost 3 to 1, the 520 commissioners (delegates) to the Assembly voted in favor of a committee report that de-emphasized the belief that God has predestined some men, regardless of their earthly lives, to everlasting death.

The question had been studied for two years by a theological commission which recommended the positive side of the doctrine; that God has elected some men to everlasting life.

Predestination holds that God has chosen some men for salvation and eternal life and that others are chosen for eternal damnation.

Backing Integration

DALLAS—A Presbyterian Church that started because of a dispute over slavery was urged at its Centennial Assembly to implement the denomination's stand against "enforced segregation."

The Presbyterian Church in the U.S. (Southern), meeting here, heard a report from Marion A. Boggs, its retiring moderator, that called the racial conflict "the towering problem with which we are confronted in the Southland."

Dr. Boggs, minister of Little Rock's Second Presbyterian Church and active in easing that city's racial tensions, declared that what the South does about its racial problems will have world-wide implications. It is impossible to be neutral on a question of "such far-reaching ethical implications," he said.

Soon after the Supreme Court announced its decision striking down the "separate but equal" doctrine, Dr. Boggs noted the Church, through its 1954 General Assembly, took a clear position opposing enforced segregation. Every assembly since then has reaffirmed that stand.

Authoritarian Hurdle

TORONTO—Infallibility of the Pope and his absolute authority are the principal hurdles to unity between the Roman Catholic and Anglican communions, an Anglican priest said here.

Professor of dogmatic theology at Trinity College, University of Toronto, Eugene R. Fairweather was the first of two lecturers on the subject of Christian unity.

The lecture was held at All Souls' Anglican Church, in suburban Willowdale.

Dr. Fairweather said that for Roman Catholics real unity meant a return by the rest of Christendom to the Roman fold as it is today. Anglicans, however, felt that communion with the See of St. Peter could be broken and the Church still exist in separate parts, held together by common creeds and sacraments.

Today, Dr. Fairweather said, a greater understanding of the other's position had developed within each communion.

"Both churches recite the Nicene Creed," he said. "Most Anglican clergy keep the writings of the early fathers on their library shelves and recognize the ecumenical councils of the Church."

"The liturgies of the two churches are very similar and many parts of the Anglican office are direct translations from the Roman liturgy."

Night Trick

by Sylvester J. Farrand

GOLDEN letters on the glass of the door said *Alonzo Destrier, President and General Manager*. Once the door was behind him the pride in the boy's eyes was replaced by something very much like fear.

The eyes of the man behind the big desk fixed on him in a surprised and angry question.

"What do you want? Who let you in here?"

The boy's throat worked but he could not seem to get any sound out. The man's lips whitened into a stern, unfriendly line at this evidence of weakness.

"Well? You know this place is for business! Why did you come?"

"I . . . I wanted to talk to you, Father . . . about work."

The man looked at his only child. He thought of his wife and how proud she had been of the baby boy before she died, and the stern lines on his face wavered as though they were about to crack apart.

The boy should have remained silent.

"I . . . I came to ask you for a job, Father. I've graduated from Burgard Vocational High School as a linotyper. I'm all ready to come into the printing shop as an apprentice, sir!"

"No! I won't have it!" The words shot out of the man in an agony of resentment. "Your aunt told me about your going to school—and she was so proud! Proud that you lack initiative? Proud that you got into school because you used my name? You lack drive, and your coming here to me only proves it! I will not carry you along in the printing business on my name! When I was your age I had had years of printer's devilling behind me—and it was all on work—drive! Your aunt has spoiled you! I should not have let her keep you all these years! I will not stand

for your . . . your spinelessness!"

The boy's face twisted in a spasm of pain.

"But—but I thought it would please you, sir! I *did* go to school to become a printer! I *did* work hard and. . ."

"Fiddlesticks! They wouldn't even have let you into the doors of that school if it hadn't been for my name! Not in these crowded days! Go out on your



Art by Bartig

own! Use your mother's maiden name and see how far you get! If your aunt has put you up to this. . ."

He stopped himself forcibly and turned his back on the youth. The boy, deserted by the one person he hoped would help him, stood for a long moment, his lips trembling, before he turned to make his stumbling way out the door.

As he reached the corridor he heard a hasty step press into his father's office. A crisp, business-like voice broke the silence.

"Sorry, Mr. Destrier! I wouldn't have bothered you only I don't know what to do!"

Feet swung about as though to leave.

"Wait!" his father's voice was a bit heavy. "What's on your mind?"

"We're hung up on that *Exporter* job. They want us to go to press on it by the day after tomorrow—and I can't even think about going to press on it until next week . . . Tuesday or maybe Wednesday!"

"If they want it, we've got to do it! They'll shift the printing away from us once they've finished their contract, if we don't. What's wrong?"

"I've two men sick and Allison is leaving for California."

His father's voice was heavier yet. "That shoots the whole night trick! What about new men?"

"Things are too tight! I called the union and they haven't got a man. Brand suggested I get in touch with Burgard."

His father's voice was scornful. "And spend more time and money resetting? No, sir! We'll do it if we all have to come down here and set it by hand—the whole of it!"

"We could never do it," said the other man. "Not enough time!"

"O-kay!" cried his father. "Just do what you can! I'll get on the phone."

The boy paused, appalled. His father was in trouble! If he could only do something to help! He stood for a long moment before his father's door. Then the remembrance of his father's voice turned him cold—"And spend more time and money resetting? No, sir!"—That's what he thought of the school training! If there were only some way to show him—to make him see!

He turned to the stairs and went down and down until he stood in the short hall that ran from the furnace room to the vast, empty cellars. It was the work of a moment to unlock a window and leave it closed but ready to be opened.

That night, long after the day men had gone home, he slipped into the dark and silent cellar. The only lights in the huge plant were the short-reaching beams of

electricity that stood where two of the rotary presses eternally ground out telegraph forms and patent medicine booklets.

He ended up at the linos and the sight of them, standing there silent and alone, made him more resolute as he hunted up copy for the Exporter off the deep pile of it waiting on the lino desk.

He had dreamed of starting here and going on to follow in his father's footsteps. Now he was here, without his father's consent. But his father needed him—there wasn't anything he wouldn't do to show how much he loved him and wanted to help him. The copy claimed his attention and he lost himself in its demand until his eyes bleared and the galleys of gleaming type showed him a good accomplishment.

He stole out of the plant the way he had come, leaving the window once more off the latch. His father's need filled his mind. Tired as he was, he hungered for night to come again.

When he awoke the swell of gladness through him suddenly shriveled. Suppose the copy he had set was full of errors!

He debated the advisability of going back to the plant—and in the end he couldn't stay away.

It came to him after he was inside and at the machine that what he was doing could be said to be illegal. He had no right to be in the plant; he was breaking the law! But then he saw his proofs stuck under the galleys on the stone, and the sight of the few errors to be corrected sent his blood leaping through his veins.

Burgard boy indeed! It was too bad no one knew who had set this type!

The door suddenly swung open and out stepped a uniformed officer and a gray-haired man whose lips were set in a habitual stern line. The boy looked at the officer and his heart quivered. He looked at the man and his heart sank.

"Breaking and entering!" It was the policeman talking. "Shall I arrest him, sir?"

The man's eyes were fixed incredulously on the boy. His voice was suddenly very gentle.

"Will you leave us alone, please?"

The boy heard the heavy footsteps going away and he dreaded the next sound, but there was none. There was only the warm, amazing touch of the man's arms slipping over his shoulders and pulling him into a close embrace.

And then he heard the man's voice and never in all the world did any voice sound so affectionate, so assuring.

"I'm proud of you, Tom, boy! I won't ask what inspired you—because I don't care! And if they have more like you out at Burgard—then I've been wrong on all counts! Can you ever forgive me, son? Can you ever forgive your . . . your dad?"

It Is a Dangerous Business
—And Very Unpopular Today

Don't Think!

by Will Sessions

DON'T think. Please don't think. It is just about the most unpopular pursuit in which human beings indulge. Let your boss catch you thinking, and he will put you straight on the matter. "We do not pay you to do the thinking around here."

Of course, he does not over-exercise in thinking either, but he gets his point across, he does not want you to waste his time in any brain exercises. If you are going to do any thinking, you do it on your time, not on his.

Of course, when you get home you are up against the same wall of thinking-resistance. There is nothing that irks your wife quite so thoroughly as for you to say, "I am just sitting here thinking." She will counter with the offer, "Then you can push this dust mop and think at the same time." Maybe you can, but I promise you the end result will be different.

Action is what this world wants. Arms that move in perfect coordination, feet that follow rhythm, eyes that flash, ears that pick up the most amazing tidbits of hearsay, but let's not have any thinking.

Mr. Sessions is minister of Independence Boulevard Christian Church in Kansas City, Missouri.

Heads are provided for hairdos. They afford sockets for the eyes, placement for the ears, the nose, and for the mouth that has the ready sound. Heads are for hats or for crewcuts, but any thinking that goes on in them should be strictly stimulus-response.

You come up with a new idea. "See what I have thought," you want to say, but believe me it is as much as your job is worth to let the boss know that you have thought that. If it is a good idea, and quite a few are worth a second glance, you will find that if it is to meet with favor, it must be presented subtly—so subtly that the boss may think that it is his idea, and then *all is well!* That is about the only way ideas can get into use. "It is not yours to reason why, it is but yours to do or die," is the dogma of the closed mind.

Do you find it in business? Of course you do. Do you find it medicine? Indeed you do. What about religion? Of course! If you do any thinking on your own you will be called a heretic or a non-conformist. In fact, today you will probably be called a communist. That seems to be the easiest way to shut you up.



Just Among Us Lay Folks

by Carl R. Brown

"The Tail Committee"

DONNIE was the youngest of our neighbor's family and in the first grade of public school.

One evening they sat about the dinner table taking turns in telling of their day's experiences. Quite obviously Donnie was bursting with excitement to tell his tall tale. Finally his turn came.

"I am chosen chairman of the *tail committee*!" he burst out. No valedictorian could be more proud of his honor than this "chairman of the tail committee."

It seems that his classroom had adopted a project, making a large papier-mache horse to be entered in a school procession. To some had been assigned the cutting and painting of a horse's ears, to others the nose and mouth, and of course the body and legs but last of all the tail and Donnie headed the committee to fashion this appendage.

To some this might seem an indignity or downgrading. But to him it was a glorious achievement and he was overjoyed.

Of course we are told that sometimes the tail wags the dog but for the most part in our church setup the "tail committees" are not very popular and the candidates are few. It pleases us to be asked to sit on the platform or stand in the reception line or head the Anniversary Committee. But to wash the dishes, or lock up the church or take youngsters to conference, these burdensome non-glamorous tasks are not so appealing.

Oddly enough, the "tail com-

mittee," the doing of these humble services about the church often prove to be the starting points and the training periods for much more important roles.

One fine couple had for years been on the borderline, indifferent, unhappy in their church. The house committee asked them to help out one evening in a clean-up of the chapel. They came in their jeans with bucket and mop. They caught the spirit, made friends and have been increasingly active ever since.

Sarah K. grew up in the church and so did her family but none took any part. Then she was made chairman of the kitchen committee for her women's group. She found a joy in her service which took her to the presidency of the Women's Fellowship.

Several months ago a minister friend introduced me to a wonderful family, a middle-aged couple, and told me their story. Both came from Christian backgrounds. They kept their membership but seldom attended. He, their pastor, called and was graciously received but with no response.

"One Sunday morning," writes this minister later, "I saw them come in. I happened to know that an usher was missing so, on a hunch, I suggested to the head usher that he use this man. He did. As he was serving this man said to himself 'I ought to be doing this regularly.' They started in, both to be active. He is now known through the state as an outstanding youth leader and is

one of the most useful workers in our church."

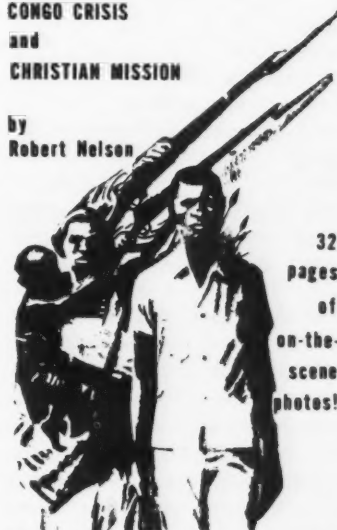
Franklin J. had long been a faithful attendant but utterly without confidence in taking part publicly. One fall the R.E. director asked him to read the scriptures for the Christmas play. She urged so vigorously over his protest that he finally accepted, working for some time under her tutelage. It was the turning point in his church career. Now he presides and leads in prayer and meditations with poise and great effectiveness.

Incidentally, our Donnie, "chairman of the tail committee," has grown to manhood. After confinement in concentration camp as prisoner of war and several years of successful business experience he chose to go into the ministry. Having completed seminary training, he is now minister of a church.

Maybe your church needs a "tail committee" to launch Christian careers.

CONGO CRISIS and CHRISTIAN MISSION

by
Robert Nelson



32
pages
of
on-the-
scene
photos!

The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C858 \$1.50 paper, 10C864 \$2.50 cloth.

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Salvation for the Outcast



"Where the Scriptures Speak . . ." by the Editor

Scripture: Matthew 9:9-13; 10:1-4.

WE DO not know everything that was in the mind of Jesus as he went about, choosing his disciples. As we look back upon the early history of the church, we see some of the twelve apostles assuming positions of prominence as preachers and missionaries, while others disappear from the scene.

This leads me to say that Jesus must have been just as interested in the salvation of the individual whom he called as he was in the use of that person for the future extension of the Church. If we had any clear picture in the New Testament of a hierarchy of officials, headed by the twelve apostles, then we could conclude that he was thinking of this leadership as he called them.

Do you suppose that Jesus called everyone who would accept and used everyone who would be used? It looks very much like that. The fact that the call of Peter, Andrew, James and John, Matthew, and others came about in a very casual way, and suddenly, seems to point toward the fact that he called those who would listen. Perhaps he called on other occasions when there was no response.

Jesus saw Matthew "sitting at the tax office" (9:9). I imagine this situation has been well discussed in most adult classes. It seems that the Roman government had tax collectors from among the native people, in the various sections of the empire. If Matthew were a collector in Capernaum, he was in a very re-

sponsible spot. Not only would he have collected from the local citizens but also from the trade caravans which traveled this main road.

We make too many jokes about tax collectors. In this text today they are included with sinners, without any comma between the words (verse 10). But this is a term of the strict Pharisees and it is applied to all the people who do not keep all the external rules of religion in which they believed. It is interesting that Matthew, writing the account, words the statement in this way. Read verse 10 again and you will probably feel that Matthew was saying it the same way people said it in the days prior to his call by Jesus.

When Jesus said, "Follow me" he meant more than simply to walk along after him. This expression really means, "become my disciple." It is not as if Matthew just left his place of busi-

ness to follow Jesus to see some person or witness some event. This call was a permanent one.

Matthew does not tell much of the details but apparently, he took Jesus home with him and then invited his friends to come and have dinner. This is the point at which the Pharisees made their complaint. Jesus already had some disciples and it was to these that the question was addressed, "Why does your teacher eat with tax collectors and sinners?" (verse 11). Jesus heard the question and answered it himself.

This answer is one of the two key passages in the lesson today. The first is that Matthew followed when he was called. The second is that, "Those who are well have no need of a physician" (verse 12). Jesus never bothered to argue the point as to whether these tax collectors were sinners or whether other people gathered there were sinners. He just left

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JULY 16, 1961

The Scripture

Matthew 9:9-13

9 As Jesus passed on from there, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him.

10 And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" 12 But when he heard it, he said, "Those who are well have no need of a physician, but those who are sick. 13 Go and learn

what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

10:1-4

1 And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. 2 The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, who betrayed him.

the assumption as if it were true. That being the case, they needed salvation. For that cause he came into the world.

Jesus had an interesting thing to say to the Pharisees who came to complain. He reminded them of a passage from their own scriptures, "I desire mercy, and not sacrifice" (Hosea 6:6). And, he said to them, "Go and learn what this means" (verse 13).

These were the men who insisted on sacrifice, in the right manner and at the proper time. These outward ceremonies of worship had been created for the purpose of furthering the proper

feelings of the heart. Long since, they had forgotten anything about mercy, and were content to do the outward acts. This was not true of every Pharisee but Jesus surely knew that the problem existed with many of them.

The situation which Jesus faced with Matthew is recreated in every generation, I suppose. When we look for new members of the church do we approach this kind of sinner? Or, is it not much simpler to get a list of people who are known to live in the city and retain their church membership "back home"? Is it even possible for a minister, the full-

time evangelist of the congregation, to go wherever he chooses and sit down with such sinners?

We have not discussed the last passage of scripture concerning the calling of the twelve. The list is given four times in the New Testament, in essentially the same order. Elsewhere, Matthew is called "Levi" several times. We should note here that Jesus "gave them authority." You may wish to discuss the nature of this authority in relation to the authority of others who follow Jesus. How does it relate to the authority which Christians today may exercise?



Meaning for Today

By Ross M. Willis

THIS man Matthew is a prime historic example of the truth that Jesus sees in human beings things we often fail to observe in ourselves and others.

The outstanding fact about Matthew's life before Jesus called him was that Matthew was a tax collector. In the list of disciples found in the tenth chapter of the gospel that bears his name, Matthew is the only one whose prior occupation is appended to his name, "... and Matthew the tax collector."

Thus attached, it was a liability and a stigma. For no class of men were more hated in the ancient world than the tax collectors. The loose laws under which many tax collectors performed their duties allowed them to extract impossible and unfair sums of money from individuals who were often unable to pay what was demanded. Often the tax collector would use the power

of his office to bankrupt others. The depth of this dilemma is borne out in the instance of the tax collectors who asked John the Baptist, "Teacher, what shall we do?" And John answered, "Collect no more than is appointed you" (Luke 3:12-13).

Living in this environment, and perhaps being a part of the chicanery of his office, it would seem impossible that Matthew could possess the talent, ability or dedication to be a devoted follower of Christ. Yet, Jesus saw in Matthew something others who hated his office did not see, and when Jesus said, "Follow me," Matthew rose and followed.

Further, it would appear that to announce the beginning of his new life, Matthew held a feast for his scorned and hated colleagues and invited Jesus as the guest of honor. And when the Pharisees saw Jesus eating with this despised company of men, in

whom they could see no good at all, they questioned the disciples, "Why does your teacher eat with tax collectors and sinners?" And Jesus, seeing something in these people that others did not see, answered, "Those who are well have no need of a physician, but those who are sick."

How often we who compose the human part of the Church of this day are in a similar position. Not so much in our judgment of the dishonesty and the deceit of ourselves and others, but in the simple recognition of the talents and possibilities of ourselves and others. We refuse to serve Christ in many ways through his Church, saying we could never assume that responsibility—we just don't have the talent.

Matthew's life points out that Jesus sees in us what we fail to see. Matthew demonstrates that even the most unsuspecting and ill-equipped life can become a divine instrument of God when it truly unites itself with Christ and becomes filled with his power. Jesus knew this power and called what others considered strange and unable men to be his disciples. Matthew was one of these. Our task is to see what Christ's power can do in the lives of men like Matthew and then allow that power to work in our lives so we can experience it and share it with others.

Missouri Church Has Three-Day Observance

Sedalia Centennial

SEDALIA, Mo.—First Christian Church here, the oldest church in town, completed 100 years of Christian service on the third Sunday of May, 1961.

The three-day centennial observance began with a dinner and historical program.

Special guests who participated in the program were Dr. Lester Rickman, executive secretary of the Missouri Association of Christian Church, and David M. Bryan, a former pastor who is now minister of First Church, Topeka, Kan.

Harry Purviance, minister, preached on "Our Heritage" at the morning worship service which closed the centennial observance.

Church and Parsonage Regarded Total Loss

Kentucky Disciples Aid Church After Big Tornado

RAVENNA, KY.—Following a tornado which destroyed the sanctuary and parsonage of the Christian Church here, several children were hospitalized and Christian Churches of Kentucky declared a "state of emergency" and made an appeal for aid funds.

Soon after the catastrophe \$1,000 from Week of Compassion emergency funds were allocated for the

Plans are under way for First Church to erect a new building. The present structure was built in 1889 and the first house of worship was built in 1866.

Campaign: 184 Added

NOBLESVILLE, IND.—The Great Day of Decision was observed June 4 at the First Christian Church here.

This was the climax of an evangelism crusade which began last January and resulted in 184 additions.

The Crusade was under the direction of Bayne E. Driskill of Fort Worth, Texas. Dr. Driskill has developed a program of comprehensive evangelism which has resulted in over 123,000 additions to the Christian Churches during the past 11 years. Robert E. Pebley is the pastor.

church and First Christian Church at Irvine, Ky., gave \$1,000.

Although the estimated cost of replacement of losses was \$125,000, the church had insurance amounting to about \$25,000, according to a bulletin from the Kentucky Association of Christian Churches.

The tornado struck shortly after 3:30 P.M. June 9 as 20 children were finishing up a day of daily vacation Bible school.

"Christian" to Publish Assembly Resolutions

ST. LOUIS—*The Christian* will give its readers an advance look at some of the most important resolutions to be brought before the Kansas City assembly of the International Convention of Christian Churches Sept. 29—Oct. 4.

Observing that the last day for turning resolutions over to *The Christian* for advance printing is July 27, more than a month before the official deadline, August 29, Dr. Gaines M. Cook, executive secretary of the convention, said: "Any resolution important enough to be considered by an International Convention assembly ought to be available for filing at least 60 days before the assembly, even though the 30-day limit is technically acceptable."

Dr. Cook listed these procedures and principles for individuals and groups planning to file resolutions:

1. Each resolution must be signed by at least 10 members of Christian Churches or by a responsible church group such as a local congregation, a board, a society or an agency.
2. Content of each resolution should be of importance and interest to the entire brotherhood.
3. Resolutions should be confined to issues having truly Christian significance. If political, economic and social issues are dealt with in resolutions they should have definite Christian implications.
4. Clear, concise writing is essential. The purpose of each resolution should be stated in its preamble and the issues on which action is desired should be expressed in positive terms.

Resolutions should be sent to the International Convention of Christian Churches, P. O. Box 19136, Indianapolis 19, Ind.

Doctorate to Million

CRAWFORDSVILLE, INDIANA—Paul E. Million, minister of First Christian Church here, received the honorary doctor of divinity degree from Wabash College at its 122nd commencement. The Millions have three sons who are graduates of Wabash. They have lived in the community since 1937. Mr. Million is in his 25th year of service with the church.



THE CHRISTIAN CHURCH at Ravenna was totally destroyed by the tornado.

CAMPUS COVERAGE

Emphasis: "The Learned Live With Tragedy"

100th Commencement At Eureka College

EUREKA, ILL.—The centennial commencement of Eureka College here featured a unique emphasis—on the theme "The Learned Live With Tragedy"—featuring baccalaureate and commencement messages relating to the theme and the presentation of the Greek tragedy, "Oedipus Rex" by the drama department.

The first graduate of Eureka College was Elijah W. Dickinson, who was the sole member of his class who received his B.A. degree in 1860. The Civil War so decimated attendance that 1864 and 1865 found no class ready for graduation; thus the class of 1961 became the 100th to be graduated.

During commencement weekend, the development of the theme began when the ancient Greek view of tragedy was reborn on campus. The two performances helped launch the commencement theme. It was interpreted with penetrating analysis at the alumni dinner when Prof. Hubert Heffner of Indiana University spoke on "Tragedy and the Nature of Man."

J. Garland Waggoner, pastor of the Congregational Church at the University of Connecticut and grand-

son of J. Garland Waggoner, who was for a number of years pastor of the Christian Church in Eureka, gave the baccalaureate sermon on the subject: "Through Tragedy of Life."

Climax of the three-day commencement emphasis was the awarding of 57 degrees on June 4 when the speaker, Dr. Durward V. Sandifer, former State Department official, delivered the message on the topic: "Tragedy Will Not Wait—Can Free Society Meet the Challenge?"

Dr. Sandifer, a former instructor at Eureka who received his Ph.D. degree from Columbia University, is now professor of international relations at American University, Washington, D. C., and he and his wife are members of National City Christian Church.

Lynchburg College D.D. to V. E. Lowder

WASHINGTON, D. C.—Virgil E. Lowder, executive director of the Council of Churches National Capital Area (Washington, D. C.), was awarded the degree of doctor of divinity by Lynchburg College, Lynchburg, Virginia, at commencement exercises held June 5.

Mr. Lowder also gave the Baccalaureate sermon June 4.

Prior to coming to Washington in January of this year, Mr. Lowder was for eight years the executive director of the Association of Churches of Greater Houston.

Wilbur H. Cramblet Speaker

Cramblet Hall Is Dedicated at Bethany



JOHN MCGINTY (left) presents Bethany College a plaque which pays tribute to the leadership of Dr. Wilbur H. Cramblet (center) as president of the Christian Board of Publication. Also pictured: Dr. Perry E. Gresham, president of Bethany College.

BETHANY, W. VA.—Cramblet Hall, the new Bethany College administration building—which was named for Dr. Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis, and his father, the late T. E. Cramblet—was dedicated June 3.

Cramblet Hall is the former library building which has been remodeled to provide a new administration building. The remodeling of the structure and the furnishing cost approximately \$225,000.

The former library building became available for administrative space when the new \$1,000,000 Thomas W. Phillips Memorial Library Building was completed during the past year.

Dr. Cramblet delivered the dedicatory address, "He Laid a Foundation," and described the life and work of his father which "made possible the present great achievements of our college."

Wilbur Cramblet was president of Bethany from 1934 to 1952 and his father from 1901 to 1919.

Tribute was paid Wilbur Cramblet by Perry E. Gresham, president of Bethany College and the International Convention of Christian Churches, and John McGinty, chairman of the board of directors of the Christian Board of Publication. McGinty is a vice-president of the Ralston-Purina Co., St. Louis.



AN EMPHASIS on man and tragedy was stressed by the drama department at Eureka College during commencement weekend. The players are shown with Greek masks.

Research and Study Center for Missionaries

The Institute of Church Growth at NW Christian

EUGENE, ORE.—Northwest Christian College here has established The Institute of Church Growth as a research and study center for missionaries. Donald A. McGavran, veteran missionary, is director of the institute.

The basic purpose of the Institute of Church Growth is to discover the various methods which make for the greatest and best church growth in mission fields and to share the results of this research with all interested Christians.

"Much knowledge about church growth exists locked up in denominational and geographic pockets across the world," says Dr. McGavran. "This institute is the only place now available where men can specialize in the complex and little understood matter of how younger churches grow—and stop growing," McGavran reports, "and the business of the church is to grow, hence the importance of the institute."

Ross J. Griffith, president of Northwest Christian College, reports evidence of deep interest in the institute as its work is beginning to be known in many lands. A Methodist District Superintendent from Bolivia, Keith Hamilton, is the first research fellow to be appointed by the institute. He is completing a very significant study of factors in church growth in the Andean plateau of Bolivia and Peru.

Northwest Christian College is currently offering three fellowships of one thousand dollars each to qualified missionaries to pursue studies and research in church growth. Applications for such fellowships have been received from missionaries in Brazil, Nigeria, Korea, Fiji and Japan. Correspondence has been initiated with missionaries in other countries. The fellowships are available to missionaries of any communion where there is evidence of interest in church growth and of ability to pursue research.

Northwest Christian College and The United Christian Missionary Society are currently cooperating in making possible the establishment of this institute.



MRS. PERRY E. GRESHAM adjusts the "new hat" on the head of Miss Helen Louise McGuffie, one of three Bethany College faculty members to receive the doctorate at June commencements this year. The other two are Richard H. Slavin, left, and Robert A. Preston, center. The academic robes and hats were presents from President and Mrs. Gresham to the new Ph.D.'s.

Asian Scholars Program at Drake

DES MOINES, IOWA—Drake University will participate in an Asian Scholars Program with seven other colleges and universities in the United States during the 1961-62 academic year, it was announced today by Dr. George C. Huff, vice-president, academic administration.

"This program will bring professors from nine Asian universities to the United States. They will spend one month at each of the participating schools," said Dr. Huff.

The Asia Foundation is providing \$84,475 to cover approximately half of the cost of the program. The remainder is being provided by the participating universities.

One Asian professor will be at Drake each month of the academic year. They will collectively teach two courses devoted to the culture of Asia. A course of study for sophomores will be called "Introduction to Asian Societies." A course for advanced undergraduate and graduate students will be entitled "The Cultures of Asia."

Christian Love Project

CHAMPAIGN, ILL.—The Disciples student group at the University of Illinois here acted upon a resolution adopted by a cabinet calling for the display of Christian love rather than military power by conducting a project in support of a needy Lebanese child. A group of students engaging in the charity were: Fred Uhde, Lane Witt, Frank Gathman, Phyllis Regnier, Judy Harrell, Rob Elias, Richard McMullin and Kathy Miller.

Hugh Sinclair Called

COLUMBIA, Mo.—Hugh Sinclair, minister of the Christian Church, Belton, Mo., has been called to serve as field representative for the Missouri School of Religion which is located here.

A graduate of Phillips University, Mr. Sinclair has the B.D. degree from Yale University Divinity School. He formerly served churches in Pennsylvania and Oklahoma before coming to Missouri.

Drew Pearson Speaks

CANTON, Mo.—Drew Pearson was the speaker at the annual \$25-a-plate Goodwill Dinner here at Culver-Stockton College on May 8. Pearson is the author of the widely circulated news column known as the "Washington Merry-Go-Round."

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NEWS IN BRIEF

● **GREEN MOUNTAIN FALLS, COLO.**—Ray Snodgrass served the following churches and ministers in evangelistic crusades during the past season: Swope Park, Kansas City, Mo.; Memorial, Kansas City, Mo.; First Church, El Reno, Okla.; First Church, Salina, Kan.; First Church, Azusa, Calif.; Independence Blvd., Kansas City, Mo.; Graham Church, Bluefield, Va.; North Dade Church, Miami, Fla.; and First Church, Greensburg, Kan. Dr. Snodgrass makes his home here.

● **MARIANNA, ARK.**—Fred Keller, Jonesboro, was the evangelist for an evangelistic campaign held here recently at First Christian Church. Archie J. Taylor is the minister of the local church and he reports that there were 15 additions during the campaign.

● **LEXINGTON, Mo.**—The first school of missions to be held here at First Christian Church concluded with a World Festival dinner with Lester B. Rickman, executive secretary of the Missouri Association of Christian Churches, as the speaker. Clayton D. Weeks, for 15 years a missionary to Wema in the Congo, was the featured missionary.

● **FAIRVIEW, OKLA.**—Mr. and Mrs. Lawrence C. Carty, evangelists, led Central Christian Church here in a Church Life Revival. There were 10 additions to the church during the meeting. Hugh B. Warner is minister of Central Church. This revival was the third meeting that the Cartys have conducted for the local church here.

● **ATWATER, ILL.**—Chauncey R. Piety was ad interim minister here at the Christian Church from Christmas to Easter. During that time there were four additions to the church by baptism.

● **TOLEDO, OHIO**—Hampton Park Christian Church began its twelfth year in this community by successfully launching a \$100,000 program to erect a new addition to its facilities in West Toledo. The addition will provide offices, library, large all-purpose room, chapel, and several classrooms. The new addition will also provide facilities for a senior citizens program and room for Boy Scout activities. Russell A. Deitch is minister of the church and Grover E. Criswell is the associate minister.

● **YATES CENTER, KAN.**—Lelan Akins, evangelist, conducted a two weeks' Christ Crusade here at First Christian Church. There were 16 responses to the invitation, nine coming by baptism. Mr. Akins conducted two services each evening, the early service consisted primarily of a lecture on Christian living. Carl Packard is minister of the local church.

● **MONTGOMERY, ALA.**—The Annual Church Workers' Conference of the Alabama Christian Churches was held here at the Ross Street Christian Church. Resource leaders included: Emmett J. Dickson, Lorenzo J. Evans and Leta Bradney, all of Indianapolis, Ind.

● **MISHAWAKA, IND.**—Fifteen new members were received into First Christian Church here on April 16, all by baptism. The membership committee had charge of a reception for the new members on May 7. Raymond D. Harris is the minister.

● **LEESVILLE, LA.**—First Christian Church here set an attendance record of 89 at the mid-week service recently. At this service the minister, Eugene Cherry, is teaching "The Life of Christ." The youth participate by leading in prayer, reading the Scripture and presenting special music. Since the first of the year the church has been sponsoring a weekly radio broadcast over a local station.

● **ST. LOUIS, Mo.**—A beautiful glass entrance-way leading from the parking lot into Union Avenue Church here has been completed as a memorial to Claude L. Welch. At the time of his death Mr. Welch was chairman of the official board at Union Avenue Church, a member of the board of directors of Christian Board of Publication and held several other significant positions in the church and community.

● **JEFFERSON, IOWA**—As a part of the congregation's 75th Anniversary program, Central Christian Church here conducted a comprehensive evangelism program with the help of Laverne Kinzel of the Iowa Society of Christian Churches. A total of 104 people were received into the fellowship of the church during the evangelistic effort with 75 additions coming on Commitment Sunday. Clinton B. Meininger is minister of the church.



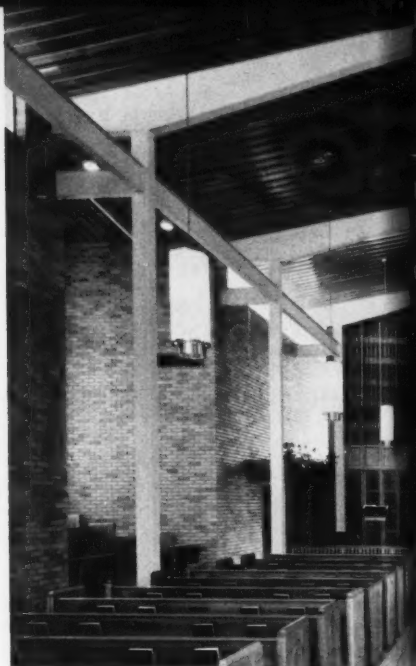
PARTICIPANTS in the signing of the contract for the renewal of the Christian Church Home of Louisville, Ky., included (from left): J. Howard Baxter, superintendent of the home; Claude McQuady, chairman of the expansion and promotion committee of the board of directors; Peyton Davis, architect; Joseph Hass, Jr., contractor; and W. L. Jones, vice-president of the board of directors. The work authorized in the renewal program amounts to an additional expenditure of \$285,000, making a total of \$500,000 expended in the total renewal program. The home now has facilities for 183 guests and plans call for this to be doubled by 1970.

Building Complex in Hammond, Louisiana

The Result of a Family's Stewardship

And the Faith of a Congregation

Contemporary and Historic



FUNCTIONAL, beautiful and symbolic are all words which describe the facilities of First Christian Church in Hammond, La. Dedicated March 6, 1960, the sanctuary is a study in church architecture, combining the contemporary with historic forms.

The roof is supported solely by steel beams apart from the wall. Wood in the chancel is Philippine mahogany. The unique feature of the cruciform sanctuary is its symbolism which includes 40 steel sculptures done by Tom Hardy of Reid College.

The symbols were chosen following research in the Municipal Library of Chicago by Marvin O. Sansbury, minister emeritus of the Hammond church and former president of the International Convention of Christian Churches.

Another International Convention president—Loren E. Lair (1959-1960)—delivered the dedicatory address when the new sanctuary was completed a little over a year ago. When this unit was finished it marked the end of the ten-year building program for the congregation. During the decade the church erected, in addition to the sanctuary, a memorial auditorium, a fellowship hall and complete education facilities.

Sam J. Allen, minister of the

church, observed that "this has been more than an ordinary building program for the First Christian Church, a congregation of some 270 people. It has been the story of one family's stewardship." That story of a family's stewardship began when the F. W. Reimers family came to Hammond from Rock Island, Illinois, back in 1914. Shortly after joining the Hammond Church, Mrs. F. W. Reimers was elected Sunday school superintendent, a position she held until January 30, of this year.

Over ten years ago—on March 19, 1950—the Reimers memorial auditorium and fellowship hall was presented to the church by the family in memory of a son, Lt. Frederic Fay Reimers, who was lost at sea in March, 1945, in one of the submarine disasters of World War II. The auditorium—with its seating capacity of 250—includes a motion picture projection booth and a large screen along with a stage for drama productions. The auditorium is used for civic functions as well as church activities.

Then about five years ago—January 24, 1956—it was announced at the annual meeting of the church that Mr. and Mrs. Reimers, Mr. and Mrs. Warren D. Reimers and Mr. and Mrs. Hans

Schneider proposed to present the church with a complete education building adjoining the fellowship hall.

Charles W. Betts, consulting architect of the Board of Church Extension of the Christian Churches, was called to help the congregation determine what it needed in the way of education facilities and the new education building was completed and dedicated January 19, 1958.

All the lumber used in the building was grown in Louisiana east of the Mississippi River and hand-picked by the late F. W. Reimers, then president of the Reimers-Schneider Lumber Company in Hammond. The furnishings and the design of the building are contemporary.

The new sanctuary is built along the architectural lines of a prize-winning church in Switzerland. The floor plan of the building is in the shape of a cross, with senior and junior choirs seated in the transepts.

The Communion rail is adorned with steel symbols representing the grapes and wheat of the Communion elements. The lectern, pulpit and legs of the model top Communion table are made of steel painted black against Philippine mahogany chancel walls.

(Continued on page 29.)



THE CRUCIFORM SANCTUARY of the Hammond Church was constructed at the cost of \$120,000.

THERE IS AN ABUNDANCE of symbolism on both sides of the chancel. This photo shows symbols on the lecturn side.



Cruciform Sanctuary, Unique Symbolism Functional Excellence — All These Characterize First Christian Church



CLASSROOMS of the education unit overlook a patio.

Photos by Frank Lotz Miller
New Orleans, Louisiana

THE REIMERS MEMORIAL AUDITORIUM and fellowship hall, which was presented to the church by the Reimers family, was completed ten years ago.



Disciples "Royalty" at Tex. Dogwood Festival

WOODVILLE, TEXAS—First Christian Church here in Tyler County, Texas, took special pride in its contribution to "the annual Dogwood Festival here.

The reason—each spring when the Dogwoods are in bloom the people of Tyler County and their friends from throughout Texas celebrate the coming of the season with this festival when a beautiful young lady of Tyler County is crowned queen. This year, the 18th annual festival, Miss Carol Ann Bennett was crowned queen and Maxey Lee Kirkle was crowned king—and both are members of First Christian Church!

Maxey is the recipient of the "God and Country" Scout Award. He graduated from high school in May. Carol Ann, also a May graduate, has enrolled at Texas Christian University, Fort Worth.

Charles M. Grow, minister of First Church, reports that the event was a "very special" one for Judge J. E. Wheat, an elder of First Church, who had the original idea for such a spring festival back in 1938. It was also of special interest to the women of the Christian Church who for the past 18 years have made artificial flowers to decorate the settings in honor of the young people who are crowned at annual coronation ceremonies.



TWO YOUNG PEOPLE who are members of the First Christian Church in Woodville County, Texas, were crowned king and queen of the Tyler County 1961 Dogwood Festival this spring. They are Miss Carol Ann Bennett and Maxey Lee Kirkle.

National Council Sponsoring Event at Northwestern Univ.

Disciples Participating In Mission Institute

EVANSTON, ILL.—A Midwest Area World Mission Institute to be held Aug. 7 to 11 at Northwestern University campus here will call upon the services of two ministers of Christian Churches for leadership in the program.

The ministers are Thomas J. Liggett, president of the Evangelical (Union) Seminary of Puerto Rico, and Lewis H. Deer, executive director of social education and action of The United Christian Missionary Society, Indianapolis, Indiana.

The institute is sponsored by four principal divisions of the National Council of Churches, U.S.A., along with the general department of United Church Women. It is directed by a committee of denominational representatives in Midwestern states.

The basis of the conference will be the 1961-62 mission study themes: "The Christian Mission in Latin America" and "Churches for New Times"; and the social action study theme: "The Christian Family and Rapid Social Change."

The purpose of the institute is "to provide an opportunity for ministers, Bible school teachers, mission education leaders, social education and action leaders and other laymen and women to study world needs under competent leaders and to observe how the gospel meets these needs.

Winston Worden Ordained

WICHITA, KAN.—The ordination service of Winston Worden was held here at Fairview Christian Church April 23. Mr. Worden is the son of Mr. and Mrs. L. J. Worden of Wichita.

The newly ordained minister recently completed his work for the BD degree at the Graduate Seminary, Enid, Okla. He has been serving the Dexter Christian Church in a student ministry and resigned that pastorate to accept the post of assistant minister for First Church, Augusta, Kan.

Lester McKeeman, minister of Fairview Church, presided at the ordination service. Jack Sanders, provost of Butler University, Indianapolis, Ind., delivered the ordination sermon.

Mr. Worden was guest minister and brought the morning sermon at Fairview Christian Church on Sunday morning, April 23.



GEORGE R. DAVIS, who has been pastor of First Christian Church, Wichita Falls, Texas, begins duties today (July 9) as pastor of National City Christian Church, Washington, D. C.

Hallan Shorrock, Jr., Installed May 28th As Minister Ecumenical

SEATTLE, WASH.—Hallam C. Shorrock, Jr., was honored by his home congregation, First Christian Church here, when he was installed as their "minister ecumenical" May 28 at the morning worship service. The new ecumenical minister, with a Christian World Commission, will tell of current happenings in the Far East and the contribution the church can make.

Mr. Shorrock recently completed a tour of duty as the executive director of Church World Service in Seoul, Korea. Prior to his leaving Korea last week and in recognition of his services rendered there he was awarded the Public Welfare Medal and Citation by the Republic of Korea. On July 1 he begins new duties as secretary for Asia of the Division of Interchurch Aid and Service to Refugees of the World Council of Churches. Among the participating elders in the ordination service was his father, Hal C. Shorrock, Sr.

Also among the participants in the ecumenical ordination service were his sister, Frances, who is director of religious education at University Christian Church, San Diego; Lemuel Petersen and Ralph Turnidge of the Greater Seattle and Washington State councils of churches; Earl H. Van Doren, Christian Churches state secretary; and the local minister, Allan W. Lee.

Disciples Have Sponsored 83 Since January

Adopting Refugees

INDIANAPOLIS—Disciples in seven states have "adopted" 83 refugees since January.

Registration for church sponsorship is done through the World Council of Churches in Europe. Forwarded to Church World Service in New York, the names are distributed among 29 participating denominations.

Miss Ella Williams, co-ordinator of relief and rehabilitation in the department of Christian Action and Community Service of the UCMS, said:

"Because many refugees desire resettlement in the United States, a church can choose the persons it will sponsor from dossiers in our office."

Sponsoring churches are responsible for securing jobs and living quarters for the refugees, arranging for night school classes, and providing necessities upon their arrival.

Fifty-eight refugee families and single persons are waiting for church sponsorship. Dossiers can be obtained from the Department of Christian Action and Community

Service, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind.

Eastgate Church Used As Resource Material

INDIANAPOLIS, IND.—Eastgate Christian Church here is one of 14 Protestant churches described in a new mission study book of the Na-

tional Council of Churches. The book, *By Deed and Design*, by Virgil E. Foster, gives the story of 14 churches of many denominations and locations within the United States. It is written as resource material for the 1961-62 Home Mission Study theme, "Churches for Changing Times."

The Eastgate Church is the only Christian Church (Disciples of Christ) included in the book.

Sponsor a Korean Orphan



Now caring for over 8,000 orphans in our 98 TRUE CHRISTIAN orphanages. But hundreds are still absolutely HOMELESS! For only \$8 a month you, your Sunday School Class or other group can fully support a child and send him or her to school. You get the child's picture, life story and mailing address; also the orphanage history and group picture. You can write or send parcels any time you wish. Replies are prompt. Sponsors are THRILLED and BLESSED with this PERSONAL contact.

Many new sponsors are needed NOW. You can save a life, a soul, and train a future Christian leader. Please write us TODAY! All gifts and sponsorings are income tax deductible.

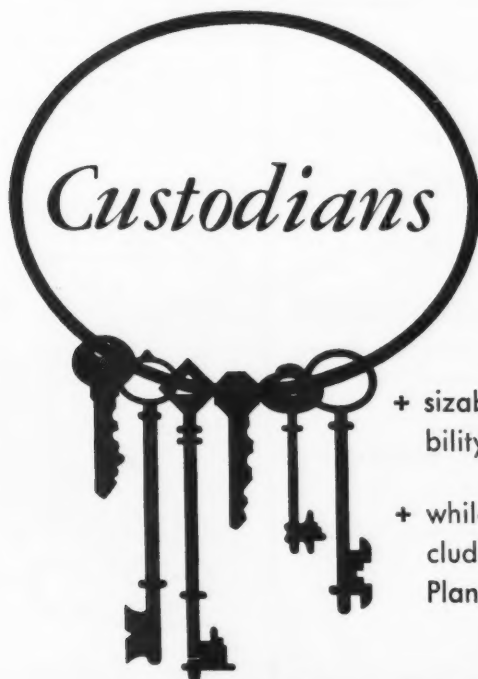
THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.

An Interdenominational Non-Profit Corporation

Dept. CT-7

4848 No. Leonard Dr., Chicago 31, Ill.

Tej. GLadstone 6-6181



secretaries and all other employees of the church are eligible for Pension Plan membership.

- + sizable benefits for retirement, disability, or death apply
- + while making the 1961-62 budget include the entire staff in the Pension Plan

PENSION FUND OF CHRISTIAN CHURCHES

800 TEST BUILDING

INDIANAPOLIS 4, INDIANA

Missouri's Convention Met in St. Louis

ST. LOUIS—Kenneth A. Kuntz, minister of First Christian Church, Hannibal, was elected president of the Missouri Association of Christian Churches at the concluding business session of the state assembly of the Christian Churches of Missouri.

The convention was held here in Union Avenue Christian Church, April 18-21, with a total registration of 2,730.

Also elected were: Mrs. Earl Ebbe of Trenton, first vice-president; Harry Purviance of Sedalia, second vice-president; Miss Shirley Klein, Jefferson City, secretary; O. Eugene Moore, Jefferson, treasurer.

Previous to the convention the state board met at Union Avenue Church to consider details for the erection of an office building for the Association headquarters on a 223-acre site 3¼ miles south of the business area in Jefferson City. On the same grounds a camp to accommodate various meetings of the Association will be constructed. The first buildings will be six cabins for year-round use—accommodating 120 persons, a dining hall seating 200, an assembly building for meetings and conferences and an administrators building. This construction will be the office headquarters which will cost \$125,000—with furnishings.

The state board approved a progress report of a very intensive study made by the New Church committee. This study indicates that there is an immediate need for 14 new churches with a possibility of 30 others during the Decade or a total of 44.

The special committee appointed to deal with the problem of a delegate assembly requested that every local church be encouraged to make a careful study of this matter during the coming year in order to determine the desirability, or lack of it, for moving toward a delegate assembly.

Department chairmen who will head up the work in Missouri for the new year are: Joseph Bennett, CMF; Mrs. Edwin G. Michael, CWF; Harry Parsons, Local Church Life; Robert A. Thomas, Ministry; Hugh Wilson, Religious Education; James I. Spainhower, State Development and Cooperation; Mark Randle, Stewardship; and Herbert Davis, Outreach.

Relax

You get along better if you bring home a little apple sauce along with the bacon.

—BANKING

* * *

Forgotten

I always make a list;
It saves both time and thought,
By helping me recall, once home,
The things I haven't bought.

—PAUL ARMSTRONG

* * *

Mission Accomplished

The editor of a small town newspaper felt quite elated because he had sparked the campaign to install garbage disposal units and "modernize" the homes of the community. Circulation and advertising increased, as well.

The mood changed when he received the following note in the morning mail:

"Dear Sir: We have just bought a garbage disposal unit, and no longer need your newspaper to wrap the garbage in. Please cancel our subscription."

* * *

Why don't politicians listen when physicians say we should not get overtaxed?

—QUOTE



"How can someone as near-sighted as you tell whether I passed a red light?"

RHYME AND REASON

YOU
AND
AMERICA

by Kelly O'Neill

You and I just take for granted many things that have been planted
In the blood and tears of those who lived before.

Independence day reminds us of the noble cause that binds us

As good patriots to the things they struggled for.

Our land belongs to God the giver. It's more than mountain, plain
and river,

With humanity's best deeds our hist'ry's filled.

The men who fashioned freedom's stuff, were tall and strong and brave
and rough.

God sent his sons the U. S. A. to build.

Here's a mystery to ponder; when you look at Russia yonder,

Why should traitors wish our way of life to kill?

Do hatred, slavery, and suspicion exalt the common man's condition,
Or do brotherhood and justice and good will?

Camp and Conference Directors Completed Extensive Training'

INDIANAPOLIS, IND.—The Christian Churches (Disciples of Christ) have completed "the most extensive training" of camp and conference directors ever attempted, according to James L. Ballinger, national director of camping and conferences.

As administrative director and coordinator of the training sessions, he saw that the regional training sessions were located in strategic geographical locations to make them accessible to every state and area. They were held at Indianola, Iowa; Brinkhaven, Ohio; Athens, Texas; Napa, Calif., and Eatonton, Ga.

Separate sections were provided for Junior Camp directors, Chi Rho camp directors and CYF Conference directors. Adult Conference directors and Family Camp directors were grouped together into one section.

Emphases in the training included objectives, philosophy, basic principles, camp skills, teaching-learning methods and processes, counselor training, planning and preparation and administration.

On the youth level, emphasis was placed on the introduction to and orientation in the new Chi Rho Fellowship Camp and CYF Conference design, program and projected printed curriculum.

A total of 316 directors out of a possible 460, representing 33 states

or areas, participated in the training.

Boyd Hughes, Miss Iris Ferren, Al Holt and Walter Lantz of the Christian Education Department of The United Christian Missionary Society assisted in the planning and training.

MOUNTAINTOP

Oh, I shall go remembering blue mist
And how the smoke curls in the valley there,
And some far day I will again keep tryst
With mountain solitude and pine-filled air.
I know, whatever all the years may bring,
Whatever changes there may be in me,
These peaks will be the same and I shall sing,
Knowing a certain wild stability.
And when I stand again, my feet in snow,
My head in drifting clouds swept like a gale,
With summer just a breathless glimpse below,
And Life still pointing to some higher trail,
I shall remember that this climb was good,
And bless each mountaintop where I have stood.

by Mary E. Linton

Published in "The Kansas City Star."

DOORWAYS TO DECISION

1961-62

Programs for General Meetings CHRISTIAN WOMEN'S FELLOWSHIP

To meet the tremendous challenges of the day, and of this Decade of Decision, Christian Women's Fellowship seeks to help women become more effective participants in the total program of the church. The suggested programs in this book are aimed toward informing women of the Decade emphases, and the role which women—individually and in the Fellowship—must assume in making that role more vital.

Order your copies today \$1.50 each.

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"You Are What You Read"

Ineffective Witness

Christianity and Communism Today. By John C. Bennett. Association Press. 188 pages. \$3.50.

Some people believe that certain Protestant groups are infested with Communism. In addition, sincere Christians have been aroused by controversial discussions of the House Un-American Committee's commercial movie, "Operation Abolition."

John C. Bennett's revised volume is not necessarily the guiding light which will lead ardent searchers of truth out of all darkness, but it will help immensely in pricking Christian conscience and give one the elements of historical balance.

Dr. Bennett has up-dated the treatise to include Russia's present trends in foreign policy and the big new factor since the book's 1948 printing—the rising significance in world affairs of Red China. In probing deeply into the moral and ethical problems raised by Communism's claim to the simon-pure, man-made instrument of social redemption (void of the Christian God) and its fantastic devotion to the use of any means to achieve this end, Dr. Bennett rightly evaluates Christianity as to its ability to offer constructive alternatives.

From the author's viewpoint, Christianity (via the churches) has moved from ultra-conservative views of the social imperative prevalent 50 years to more liberal conceptions of the Christian responsibility today. However, he observes that Christianity cannot give its followers a blueprint for handling social problems such as Communism claims. True Christian faith is the constructive alternative to the error in the Communistic view. The Christian view of human nature, evil, forgiveness, and hope provide answers for the individual which the socialistic society of communism can never do.

The real point of the book, it seems to me, is Dr. Bennett's criticism of institutionalized Christianity and its close alignment with the values and goals of secular society. Indeed, one seems drawn to the con-

clusion that an ineffective Christian witness in our time might well be one of the prime reasons for the rise of the Communistic society in our day.

This is a book which only Christians of courage will be able to read.—WILLIAM K. FOX, SR.

Old Ideals Reawakened

Prophet, Speak Now! By Robert B. McNeill. John Knox Press. 88 pages. \$2.50.

This book will be instructive for the layman who is at all curious about the prophetic tradition of the church. It will be stimulating to the minister whether he considers himself a "priest" or "prophet." Dr. McNeill both explains and defends the prophet. He denies that "They must be neurotics who are embittered over their own lack of success and have failed to gain status because they couldn't make sensible adjustments." The prophet is human and weak like the rest of us but his failure to conform for the sake of success as the world knows it also may be a sign of strength.

The Biblical prophetic tradition is related by Dr. McNeill to present-day social concerns. But perhaps the main thrust of the book is the eternal struggle within the church of prophetic and priestly voices. This is really a "book you can't put down" without having some great old ideals reawakened and made meaningful for today.—ROBERT A. FANGMEIER.

Pioneer Collection

In the Unity of the Faith. Foreword by Edwin T. Dahlberg. The Christian Education Press. 187 pages. \$3.

Is the twentieth century to be "the great nightfall," or is it to be "the Century of Reconciliation"? This is the question which 27 writers from as many communions answer directly or indirectly in this book. These sermons and meditations, written as the National Council of Churches was ending its first

decade, may comprise a pioneer collection in ecumenical thought. If so, they set a worthy standard in warmth and helpfulness.

The book has several high points. "Through Shut Doors" by a Moravian is a strengthening word to the fearful and wavering of our time. A Ukrainian Orthodox writer speaks directly to Disciple interest in the nature of the Church. He adds a dash of cold water. G. Bromley Oxnam asks and answers the question with which this review begins. A Disciple, Mossie Allman Wyker, has written the important concluding chapter, "Hitherto—Henceforth." All contributors believe that there is a "henceforth" in Jesus Christ.—ROBERT E. SHAW.

Understanding One's Self

The Counselor in Counseling. By Seward Hiltner. Abingdon Press. Apex Series, Paper Bound. 188 pages. \$1.25.

"Counseling takes place in a relationship between parishioner and pastor. Relationship, parishioner, pastor—all must be studied." The author asked the pastor to look at himself as counselor to learn something about himself and his own attitudes as they have been expressed in counseling. To do this Dr. Hiltner has limited himself to the case analysis approach. By so doing the reader often feels that he sees himself in similar cases and feels a part of the counseling situation, thereby, increasing the understanding of himself. The analysis of each case is clear so that the reader is taken step by step through the counseling situation.

This book should be on the required reading list of every minister not only for a one-time reading but for review every year or so.

Dr. Hiltner is professor of pastoral theology at the University of Chicago. He has written extensively in the field of pastoral counseling, and serves as pastoral consultant to *Pastoral Psychology* magazine.—J. L. TINKLE.

Books Received

THE GOOD NEWS. Bible Guide Series. By C. L. Milton. Abingdon Press. 96 pages. \$1. (Paper).

THE MAKING OF THE BIBLE. Bible Guide Series. By William Barclay. Abingdon Press. 96 pages. \$1. (Paper).

PROPHETS OF ISRAEL (1) ISAIAH. Bible Guide Series. By George Knight. Abingdon Press. 96 pages. \$1. (Paper).

THE WISDOM OF ISRAEL. Bible Guide Series. By John Paterson. Abingdon Press. 96 pages. \$1. (Paper).

THE OTHER SIX DAYS. By Joseph C. McLelland. John Knox Press. 121 pages. \$1.50 (Paper).

KEY NEXT DOOR. By Leslie D. Weatherhead. Abingdon Press. 256 pages. \$3.50.

THE LIFE OF CHRISTIAN DEVOTION. Selections from the works of William Law. Edited by Mary Cooper Robb. Abingdon Press. 158 pages. \$3.

HOW TO DEVELOP A TITHING CHURCH. By Charlie W. Shedd. Abingdon Press. 123 pages. \$1.25 (Paper).

AN OPENING WAY. By Dan Wilson. Pendle Hill Pamphlets, Wallingford, Pennsylvania. 31 pages. \$0.35 (Paper).

SENTENCED TO DEATH! The Jews in Nazi Germany and I Revisit Nazi Germany. By Ferdinand M. Iserman. Sinai Book Service, c/o Temple Israel, 5017 Washington Avenue, St. Louis, 8, Mo. 41 pages. \$1. (Paper).

LIVING ALL YOUR LIFE. By John A. Redhead. Abingdon Press. 142 pages. \$2.

NATIONAL HIGHER TECHNICAL EDUCATION IN INDONESIA: RECENT TRENDS. By Kenneth L. Neff. U. S. Department of Health, Education and Welfare. 67 pages. \$0.45 (Paper). May be obtained from Superintendent of Documents, U. S. Government Printing Office, Washington, 25, D. C.

PARENTS AND RELIGION. By J. Gordon Chamberlin. The Westminster Press. 111 pages. \$2.50.

AT THE FOOT OF THE MOUNTAIN. By Dorothy M. Slusser. The Westminster Press. 156 pages. \$3.

FREEDOM FROM FEAR. By O. A. Sherrard. St. Martin's Press, Inc. 200 pages. \$3.95.

EFFECTIVE READINGS FOR SPECIAL DAYS AND OCCASIONS. By Laura S. Emerson. Zondervan Publishing House. 118 pages. \$1.95.

HOW CAN THESE THINGS BE? By Bill H. Lewis. Zondervan Publishing House. 87 pages. \$1.95.

PROPHECY FOR TODAY. By J. Dwight Pentecost. Zondervan Publishing House. 191 pages. \$2.25.

TIME OUT. By Al Bryant. Zondervan Publishing House. 365 Devotions for Young People. \$1.95.

IF WE DARED! By Chester E. Swor. Broadman Press. 142 pages. \$2.50.

INTELLECTUAL FOUNDATION OF FAITH. By Henry Nelson Wieman. Philosophical Library, Inc. 212 pages. \$3.75.

LIFT UP YOUR LIFE. By Morris Goldstein. Philosophical Library, Inc. 194 pages. \$4.75.

THE QUEST OF THE HISTORICAL JESUS. By Albert Schweitzer. The Macmillan Company. 413 pages. \$1.95 (Paper).

VALIANT FOR THE TRUTH. Edited by David Otis Fuller. McGraw-Hill Book Company, Inc. 460 pages. \$7.95.

CHRISTIAN ETHICS AND THE SIT-IN. By Paul Ramsey. Association Press. 128 pages. \$2.50.

GOD AND COUNTRY AWARD HANDBOOK. By Will Sessions. Bethany Press. 59 looseleaf pages. \$1.50 (Packet). (Price Corrected from April 21 list).

FAR FROM HOME. By Frederick W. Schroeder. The Christian Education Press. 123 pages. \$1.50.

EDGE OF THE EDGE. By Theodora E. Matson. Friendship Press. 165 pages. \$2.95 (Cloth), \$1.50 (Paper).

LAND OF ELDORADO. By Sante Uberto Barbieri. Friendship Press. 161 pages. \$2.95 (Cloth), \$1.50 (Paper).

THE OLD TESTAMENT STORY (Narrative Poem). By Robert Y. Gromet. Greenwich Book Publishers. 62 pages. \$2.50.

IN A LARGE ROOM. By Gladys Barry Peabody. Greenwich Book Publishers. 230 pages. \$3.75.

HOW THEY BECAME FRIEND. By Howard H. Brington. Pendle Hill Pamphlets, Wallingford, Pa. 32 pages. \$0.35 (Paper).

PAUL AND HIS LETTERS. By J. Winston Pearce. Broadman Press. 168 pages. \$2.95.

FREE MEN: Meditations on the Bible Today. By Suzanne de Dietrich. The Westminster Press. 127 pages. \$2.75.

INTERPRETING THE PARABLES. By Archibald M. Hunter. The Westminster Press. 126 pages. \$2.50.

—CONTEMPORARY

(Continued from page 22.)

On the chancel walls on either side of the Communion table are the 40 steel sculptures representing 20 different types of crosses and other symbols meaningful to Christians.

Notable among the symbols are the Tau cross and the emblems of the World and National councils of churches. Suspended above the 1,000-pound marble Communion table is the wooden Latin cross and a circle of light representing the eternal nature of God. In the circle are twelve lights which shine on the Communion table, representing the twelve apostles.

Mr. Allen reports that the stewardship of the Reimers-Schneider families went even beyond the donation of the buildings. Said the minister, "The Hammond building program is truly a remarkable story of a Christian family's stewardship within a greatful and appreciative congregation."—J. M. F.

BETHANY

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Intelligence Insulted

Editor, *The Christian*:

Since coming to Christ, in a Christian church, I have enjoyed each week, the copy of *The Christian* which our adult class supplies us. I have read poems, paragraphs and letters which were thought-provoking, inspiring and timely. I have led classes from the Uniform Lesson and have enjoyed the comments attached thereto.

I have smiled over agreeable material and clenched my teeth over that with which I could not agree. *The Christian* has been with me all the way through theological and spiritual change. I wish to thank you, Sir, and the staff of this great magazine for its message to me these years.

I ask one thing, Sir. Please do not insult the intelligence of your readers again with more two-page ads for non-drinkers' insurance. I felt that my copy of *The Christian*, opened to these pages, was fit to throw onto a growing pile of Sunday supplements which wend their way each week into my household. Let these people educate in other mediums and not through this poisonous concept of withdrawal from unfortunates around us.

Do the pastors endorsing this insurance do so to render Christian leadership or for material gain? Did you read this fine, intelligent, Christian advertisement for content as well as grammar and spelling? Must I pass a test or probe to qualify me for this "Christian" insurance? I read nothing to this effect. If I can drink alcohol and still qualify for this "Gold Star, Money-Back Guarantee" offer, then what of the non-drinkers who enroll in this same policy?

Our faith, I have always believed, was a social working faith supposedly akin to the acts and insight with which Jesus showed the world his faith. I wonder if Jesus would have accepted this "total abstainers hospitalization policy" and signed for it, possibly on his way to a dinner with tax-collectors and thieves. Would he feel that he spoke truthfully offering redemption for sin on one hand and using insurance which begs him to judge others? Shall I speak with faith of his redemption, to a drinker, and then offer insurance to him on the basis of his new vows? Is he smart enough to see that I am a Christian "snob"?

I know I need not sell insurance to anyone. I also do not need to sit and read judging concepts of the worship of Mammon right beside beautiful articles of faith and love.

Speak of money-changers and pigeon suppliers in the temple! Let's take up that old book and faith-read it a bit.

Please, Sir, do not further cheapen a beautiful, liberal work with tripe which I can pull off my doorknob any day.

My insurance lists the same "conditions not covered" and is not non-drinkers' insurance.—G. E. WILLIAMS, JR., Downey, Calif.

EDITOR'S COMMENT: *So far, no other reader has claimed to have had his intelligence insulted by this ad, although several have expressed the wish that we would not carry advertising. After careful investigation, we concluded that the company had a straight business proposition. Non-drinkers have less accidents. I do not believe the charges of snobbery are applicable. Very few church magazines of America can exist without advertising.*

Commands and Mistakes

Editor, *The Christian*:

I believe that the true unity that the New Testament sets forth must be brought about by each local congregation going to work right in its own group to bring each doctrine, each organization and each procedure in line with the scriptural command or example laid down by the apostles at the beginning. When we forsake this fundamental we fall into confusion, and this is plainly shown by our past history. We need to revive the Restoration slogan, "Where the Bible speaks we speak; where the Bible is silent we are silent," and make it work.

On minor details, as use of material things to accomplish our work where the Lord has given no commandment and the apostles left no example, we must respect one another's liberty to choose the most efficient means with which to accomplish the aims in view. I am quite sure that the Church of Christ made this mistake, and I am trying to get them to see this fact. I intend to write more letters to the editors of their papers as my part of an effort to rescue the Restora-

tion from failure and dissolution.—JOSEPH H. HARMON, Spokane, Wash.

EDITOR'S COMMENT: *My guess is that if we spent more time looking for New Testament doctrine and less trying to find a first-century organization and procedures that would best carry the doctrine in the twentieth century, we would be better off.*

Needs

Editor, *The Christian*:

As a layman who for many years has not only felt a great need for spiritual growth and development, but has striven for this experience to become a reality in my life, I am a bit dismayed as I stand off at a distance and view the church as we know it today. Does anyone have the answer to why we are rushing helter-skelter to erect new buildings and to train new ministers? What is the purpose? We suddenly find ourselves with a generation of people with the attitude that to have church buildings and church members, adequately staffed with ministers, is the height of purpose and ambition.

The writer is aware of one church which, in the three years of its existence, has not gone out and won one soul to Christ. It exists on transfers of other Christians.

... When will we ever quit "playing church" and get back to Jesus' plan of winning souls to build the Church? When will we ever admit to ourselves that preaching and teaching and church membership are just some of the several phases Christ employed in the building of his Church?

Many of our churches have long since given up the midweek prayer meetings and Sunday evening services in the summertime, but we still hold doggedly to the old method of holding a revival to win people to the church. The membership, or at least a small fraction thereof, usually make up the audience at these revivals. The membership could best be revived at the midweek prayer meeting and then utilize the rest of the evenings for evangelistic visitation.

We have mingled with Jesus' friends long enough. It's time we began to circulate outside the circle of friends and win the world to Christ—then erect buildings.—C. O. GROGAN, East Point Ga.



Books of Hope and Inspiration

by J. CLYDE WHEELER

Light for Dark Days

We all have times when the world seems dark, no matter what the weather might be. The reason might be an argument with someone, a loss of temper, worry about a loved one, or a nagging conscience. This is just the book to help brighten such times. A collection of short messages to provide courage at weak moments, a refreshing lift to a sagging spirit, this book covers a host of everyday problems such as "Discouragement," "Temper," "Criticism," "Every Life a Purpose"—almost 100 such subjects. 10L467, \$2.50

Winning What You Want

"Winning What You Want is a book which will do a great amount of good. . . . I shall certainly call it to the attention of the people with whom I counsel and shall recommend it widely as I have opportunity. The author has produced an extraordinarily fine spiritual work and it will bless the lives of many—of that I am certain." *Norman Vincent Peale.* 10W487, \$2.95

Claim These Victories

This book is for anyone who has ever lost faith in his fellow man, for worriers, those who are uneasy in a competitive world, for those who feel their lives are more rush than reason. The author will convince you of his unshakeable belief that the person who really puts Christianity to work in his life and his trust in God, can win the victories that make for rich daily living. (limited quantity) 10C496, \$2.50

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a chat with Chet

Chester A. Sillars

QUESTION: Is information learned in a counseling session considered confidential by the pastor?

ANSWER: *Yes it is!* The minister who is knowledgeable in the field of pastoral counseling is well aware of this. No matter what his claims or training in this comparatively new area of pastoral work, if he divulges confidences, he is not worthy of them. He also disgraces the ministry.

What is more, if a minister uses personal confidences to enrich his sermons he will soon run out of confidences. No one will want to trust him. Such a practice indicates poor training in sermon preparation. His seminary course may have been adequate but he just didn't understand what was being taught.

I would like to put in a word for the minister's wife at this point. She must be very understanding. She must know that her husband cannot reveal these confidences to her. If confidences start showing up in CWF meetings by way of the pastor's wife, his work will soon be undone.

The minister does need to know his limitations in the field of counseling. When he needs outside help he should frankly ask the counselee for permission to talk with another person. He may say that his wife has special training and understanding

and could help. Would the counselee give him permission to ask her to sit in with them on the next interview. Or he might ask the counselee to talk alone with his wife. He may want permission to talk with the physician, a psychiatrist, an educator, or possibly an employer. He should not talk with such persons without permission.

If he cannot get permission and needs expert help in a case beyond his own ability he may do well to explain that he has done all that he can and that the counseling sessions had better end. It is easy for a disturbed person to lead an inexperienced or unwary pastoral counselor into a deep situation that can only lead to unfortunate results.

The minister who divulges confidential information is probably in need of counseling with a psychiatrist. He should be encouraged to seek such guidance. Perhaps the church could pay for these treatments. The Christian church is a redemptive fellowship. If it cannot help to redeem ministers then it had better give up.

Before one is too quick to assess sermon illustrations to confidential confidences he should consider that it might not be so. Life-situation preaching is in the New Testament tradition. Many ministers preach on life situations and take illustrations from many places. These could seem to be personal. When using such an illustration the minister will save himself unjust criticism by indi-

cating the source of the story.

I am pleased to recommend without reservation a book to ministers who like to do life situation preaching. It has all kinds of human interest stories. They are good stories. At the moment I can't think of a life situation they do not cover. It is called the Holy Bible.

I think a parishioner would do well to make certain that the minister was not using a life situation, such as most people face, before accusing him of revealing confidences.

A person with guilt feelings listening to a Bible-oriented sermon could well think the minister was aiming at him. The pastor may not even know of the hidden guilt in this person.

Always remember, your minister is trying to help as many people as possible. One sermon does not help all. Your turn to be helped may be next.

Church Chuckles by CARTWRIGHT



"Thanks for offering, but I've already lined up my vacation replacement."

Questions for Dr. Sillars should be sent too: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

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